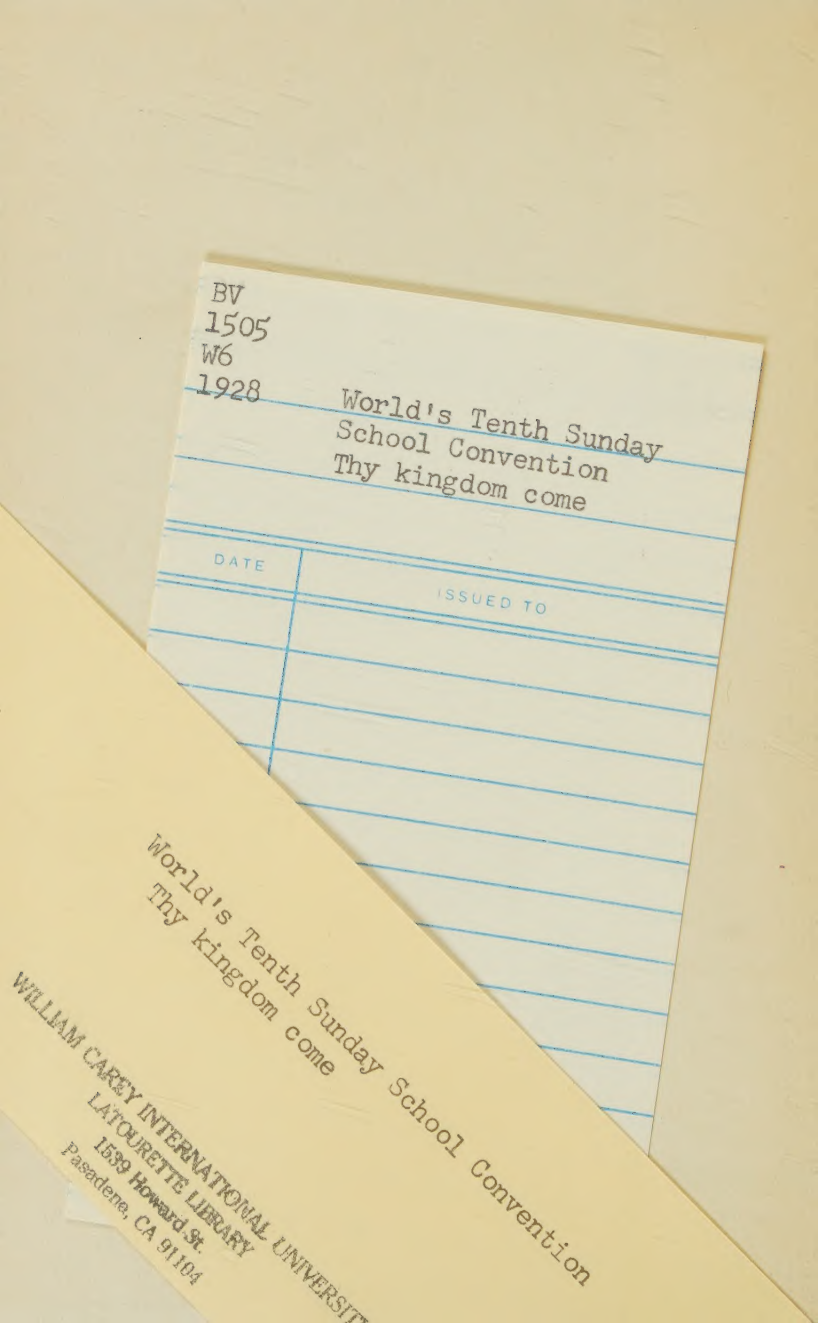
THY KINGDOM COME

World's Tenth Sunday School Convention
Los Angeles, California, 1928

Edited by JOHN T. FARIS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"THY KINGDOM COME"

The Official Book of the World's Tenth Sunday School Convention, held in Los Angeles, California, July 11-18, 1928

EDITED BY

JOHN T. FARIS, D.D.

World's Sunday School Association
216 Metropolitan Tower
ONE MADISON AVENUE
NEW YORK CITY

Printed in the U. S. A.

The contents of this volume are offered freely to editors and others for reprinting; but the World's Sunday School Executive Committee requests that every such reprint be credited as follows:

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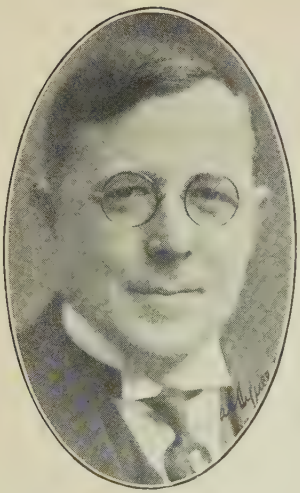
"THY KINGDOM COME"

PART I

HISTORICAL INTRODUCTION

OFFICIALS 1924-1928



W. C. POOLE, PH.D., D.D.
LONDON, ENGLAND
President

ARTHUR M. HARRIS
NEW YORK CITY
Chairman, Executive Committee

FRED P. STAFFORD
NEW YORK CITY
Chairman, Business Committee

W. G. LANDES, C.E.D.
NEW YORK CITY
General Secretary

THY
KINGDOM
COME
WORLD'S TENTH
Sunday School Convention
Los Angeles California U.S.A.
JULY 11-18, 1928

PART I

HISTORICAL INTRODUCTION

I. TEN WORLD'S CONVENTIONS

I. World's First Sunday School Convention, London, England, July 1-6, 1889.

The total number of registered delegates was 904, as follows: 360 from the United States, 69 from Canada, 440 from Great Britain and Ireland, 35 from other countries.

The Sunday-School enrollment of the world at that time was reported to be 19,715,781. The interest seemed to centre about India. Before the Convention adjourned, the British Sunday-School representatives had employed Dr. James L. Phillips to be their Sunday-School missionary to India. Sir Francis Belsey was elected president.

Outstanding result: India organized.

II. World's Second Sunday School Convention, St. Louis, Mo., August 30 to September 5, 1893. This was a combined convention of the World's and International Associations, the World's Convention occupying the last three days. The joint enrollment of the two conventions was 882, fifty-five of whom were from Great Britain and other foreign lands; namely, Germany, India, Sweden, and one delegate from Burma.

Doctor Phillips was present from India and made a stirring appeal in the interest of Japan. Two hundred and twenty-three dollars was raised spontaneously, most of which was thrown upon the platform at Doctor Phillips' feet for the purpose of putting a Secretary into Japan, as the doctor had recommended. As a result of this passionate appeal, Mr. T. C. Ikahara, a native Japanese educated in America, was later employed to become the Secretary for Japan. As a result of the interest created by Mr. Ikahara and those whose interest he had secured in the work, Mr. Frank L. Brown, Dr. H. M. Hamill, and others visited the Orient several years later and effected Sunday-School organizations in Japan, Korea, China, and the Philippine Islands. Mr. B. F. Jacobs was elected president and chairman of the Executive Committee.

Outstanding result: Japan, Korea, China, and the Philippines organized.

III. World's Third Sunday School Convention, London, England, July 11-16, 1898. The delegates from North America, numbering more than two hundred, sailed in a chartered Cunard ship, the *Catalonia*, from Boston, June 29, 1898. The voyage was made memorable by a fire in the hold of the ship. The first intimation that anything was wrong was had by the ship officials, who noticed that the refrigerator was not functioning. Investigation showed that the cargo of cotton in the hold was on fire. The delegates were called out of bed at midnight and stood on the deck until daybreak, while the valiant crew, assisted

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by many members of the touring party, fought the flames. Finally the last bale of burning cotton was thrown overboard, and all joined in singing "Praise God From Whom All Blessings Flow."

This convention enrolled 1,154 delegates, 299 of whom were from North America, representing thirty states and provinces. Most of the delegates were from Great Britain, though Austria, Belgium, France, Germany, Holland, Italy, Norway, Sweden and Switzerland were represented. Mr. Edward Towers was elected president and also chairman of the Executive Committee.

Outstanding result: Development of the Sunday-School work of Continental Europe.

IV. World's Fourth Sunday School Convention, Jerusalem, April 17-19, 1904. On March 8, 1904, 817 delegates sailed from Hoboken on the North German Lloyd Steamship, *Grosser Kürfürst.* The delegates lived on shipboard except during the land travel in the Holy Land and in Egypt. Forty-three states, seven provinces, and nine countries were represented on that ship. Stops were made at missionary ports en route, where inspirational meetings were held as we went along. Offerings were taken amounting to approximately four thousand dollars for the missionary enterprises represented in these stations. The Convention was held in two tents made into one just north of the north wall of Jerusalem and at the edge of Calvary, overlooking the Mount of Olives.

Fifteen hundred and twenty-six delegates were registered; twenty-five countries were represented in all, and fifty religious denominations. The ship stopped en route at Madeira, Gibraltar, Algiers, Malta, Athens, Smyrna, Constantinople, Haifa, Joppa, Alexandria, Naples, and Villefranche. This wonderful trip was made possible by three great leaders, namely, Messrs. E. K. Warren, W. N. Hartshorn, and A. B. McCrillis. Probably there never had been so many prominent Sunday-School leaders gathered together before as were represented on this voyage. The North American delegates, for the most part, returned on the same ship after an absence of seventy-two days. The British section also chartered a ship, the *Victoria Augusta,* and brought 485 delegates.

Mr. E. K. Warren was elected president.

Outstanding result: World-wide recognition of the Sunday School.

V. World's Fifth Sunday School Convention, Rome, Italy, May 18-23, 1907. There were two chartered ships from North America, the *Romanic* and the *Neckar.* Sixty-six countries were represented in this convention by 1,118 delegates.

A notable meeting was held in the Colosseum. Under the direction of Dr. C. R. Blackall, a notable Sunday-School exhibit or exposition was arranged in the convention building. Dr. F. B. Meyer, of Great Britain, was elected president, and Dr. George W. Bailey chairman, of the Executive Committee.

Outstanding result: World's Sunday School Association definitely organized for service.

VI. World's Sixth Sunday School Convention, Washington, D. C., May 19-24, 1910. More than twenty-five hundred delegates registered,

and there were thousands of visitors. It was, without doubt, the largest Sunday School Convention yet held. It was recognized by an Act of Congress to adjourn its sessions in order to permit the members who desired to do so to participate in the men's parade. President William H. Taft was present with Mrs. Taft, and addressed the Convention.

Joint secretaries were elected at this convention: Rev. Carey Bonner of London, and Mr. Marion Lawrance of Chicago. This was the beginning of paid secretarial leadership. Seventy-five thousand dollars was raised for three years' work. It was decided to send Mr. Brown to the Orient, Mr. Arthur Black to South Africa, and Rev. H. S. Harris to South America, for Sunday School investigations. Practically every state and province in North America was represented among the delegates, and there were many representatives from abroad.

Outstanding result: World's Sunday School work financed.

VII. WORLD'S SEVENTH SUNDAY SCHOOL CONVENTION, Zurich, Switzerland, July 8-15, 1913. In preparation for this convention, two pre-convention events of unusual importance took place. One was the visit of the Joint Secretary, Mr. Marion Lawrance, to Great Britain for the purpose of holding meetings throughout that country. Mr. Lawrance spent about ninety days on this trip in the fall of 1911, visiting thirty-five different cities in England, Scotland, Ireland, and Wales, holding 110 meetings, and addressing 77,000 people. He was accompanied at various meetings by Dr. F. B. Meyer, Rev. Carey Bonner, Sir George White, Sir Robert Laidlaw, and others.

Early in the year of 1913, Mr. H. J. Heinz with a party of twenty-nine people made a tour through the Orient, visiting Japan and Korea, passing through Siberia and Russia by rail, and on to the Convention at Zurich. This was the first World Sunday School tour of the kind, and created immense interest not only in Japan, but throughout the world. As a result of this tour, the World's Eighth Sunday School Convention was invited to the city of Tokyo, Japan, and two delegates from Japan, namely, H. Kozaki, D.D., and K. Ibuka, D.D., of Tokyo, were present at Zurich and extended the invitation for the next convention to come to Japan.

At the Zurich Convention there were 2,609 delegates, including 221 missionaries, 47 pastors, 601 Sunday School superintendents, and other officers, and 983 Sunday School teachers. The balance registered as scholars. Seventy-five religious denominations and sects were represented, from fifty-one countries. The program covered eight days. Every province in Canada was represented, and every state in the Union but two. The main features of the program were the reports of six great commissions with from twenty to fifty people on each commission, organized for the purpose of studying the Sunday School work as to its present conditions and future possibilities, in Continental Europe, South Africa, India, the Orient, Latin America, and Mohammedan Lands.

Sir Robert Laidlaw was elected president, and Mr. H. J. Heinz chairman of the Executive Committee.

Outstanding result of this Convention: The work established.

VIII. World's Eighth Sunday School Convention, Tokyo, Japan, October 5-14, 1920. The original time fixed for holding this Convention was the spring of 1916, but the World War delayed its being held until 1920.

This Convention was attended by 1,814 accredited delegates representing five continents and seventeen countries. North America was represented by 850 delegates. The largest delegation, numbering 105, came from Pennsylvania.

The Japanese raised Yen 280,000 ($140,000) to entertain the Convention, His Imperial Majesty, the Emperor, contributing Yen 50,000 toward this sum.

Outstanding features of the Convention were as follows: A special building erected by the Japanese Committee at their own expense in which to hold the sessions of the Convention. The complete destruction of the building by fire a few hours before the Convention opened—no lives lost. Plans quickly reorganized and Convention opened on time. Imperial theatre, seating capacity, 3,000, used.

Outstanding result: The work enlarged. New Associations formed in Australia, New Zealand, Czechoslovakia, Hungary, Ceylon; India reorganized.

IX. World's Ninth Sunday School Convention, Glasgow, Scotland, June 18-26, 1924.

Fifty-four nations were represented in this Convention by 2,810 registered paid delegates and many hundreds of visitors.

A conference of Association officials, bringing together representatives from twenty-five National and International units, sat for two days preceding the Convention studying a survey of needs and achievements.

An illuminating feature of the Convention was the Sunday School Pageant given every evening during the Convention period in a separate building. Hundreds were turned away nightly. The Pageant gave the development of religious education from the time of Abraham to the present.

Outstanding results:

By-laws amended making the World's Sunday School Association a federation of National and International Sunday School Units—thirty-one units reported.

A World Survey Commission appointed to make a comprehensive study of national organizations and their needs.

A Curricula Commission appointed to make a comprehensive study of lesson syllabi throughout the world field.

X. World's Tenth Sunday School Convention, Los Angeles, California, July 11-18, 1928. Seven thousand, six hundred and thirty-one delegates represented 51 countries. Some 5,000 more paid admission to single services. At the great Sunday evening gatherings at least 30,000 others were present. Thus more than 40,000 people attended the Convention.

II. THE OFFICIAL CALL

To the Sunday School Workers in Every Land, Greeting!

IN the name of the Sunday School Workers of North America we, the officers of the World's Sunday School Association, invite Sunday School Workers from all nations to attend the World's Tenth Sunday School Convention to be held in Los Angeles, July 11-18, 1928.

The Sunday School Workers of Los Angeles, Southern California, will be the host of this Convention, and they extend a hearty invitation to all who are interested in making more effective the teaching ministry of the Church.

We have been reminded that civilization cannot endure materially unless it is redeemed spiritually. It can only be redeemed spiritually as the Spirit of Christ creates Christ-like personalities. This can best be done through Christian education.

In a day when distance has been annihilated and the whole world has become a whispering gallery, it is well to meditate upon and consider afresh the Great Commission given to the little company of disciples in the first century who with their own ears heard the Master say: "Go ye therefore and teach all nations."

The great missionary enterprise of the Christian Church is today passing through a testing period. It is unquestionably a purifying period. The missionary zeal and fervor that burned in the breasts of the first century missionaries must be kindled in the hearts of twentieth century young men and women if we are to meet properly the rapidly changing world conditions. The program of this Tenth Convention is being built for that purpose. The guiding thought in the program will be Thy Kingdom Come, a theme challenging, compelling, and all-conquering.

Christian World Fellowship will be the great international and interracial thought highway upon which those who attend the Convention will be invited to travel. God has unquestionably ordained that such a highway, in reality, shall be built, upon which all races of men may travel away from age-old hatreds and prejudices into an era of Christian goodwill.

Los Angeles, the City of the Angels, is a city flourishing and beautiful. Once a desert, it is now a garden spot. The climate is delightful at all seasons of the year. The invitation to partake of Southern California hospitality is generous and hearty. The opportunity offered by the Convention to catch a world vision and to be challenged by a world task is one to be embraced.

The officers of the several committees, upon whom rests the responsibility of the Convention plans, earnestly request the teachers of Christian truth in every land to pray that this Convention may be one that will glorify God and exalt the name of Jesus whose great redemptive work must be made known to every creature.

Issued in the name of the World's Sunday School Association by

REV. WM. C. POOLE, PH.D., D.D., LONDON, ENGLAND,
President, World's Sunday School Association.

ARTHUR M. HARRIS, NEW YORK CITY,
Chairman, Executive Committee,
World's Sunday School Association.

W. G. LANDES, NEW YORK CITY,
General Secretary, World's Sunday School Association.

REV. RUFUS VON KLEINSMID, D.D., Los Angeles,
Chairman, Los Angeles Convention Committee.

August 1, 1927.

III. THE CONVENTION ORGANIZATION AND WORKERS

I. THOSE WHO PREPARED FOR THE CONVENTION IN LOS ANGELES

Rufus B. von KleinSmid, *General Chairman*
W. C. Pearce, *Vice-Chairman*
Harold V. Mather, *Organizing Secretary*
W. J. Murray, *Treasurer*
Executive Committee composed of chairmen of all committees.

Banquets and Luncheons Committee

William A. Fisher, *Chairman*
George O. Carlson — Parker C. Palmer

Decorations Committee

J. M. Asher, *Chairman*
Walter A. Armacost — Roy F. Wilcox

Exhibits Committee

J. W. Ludlow, *Chairman*
Rev. A. E. Kelly — C. W. Kinnear — Parker C. Palmer

First Aid Committee

D. C. MacWatters, *Chairman*

Halls and Auditoriums Committee

Hugh C. Gibson, *Chairman*
Fred J. King — F. V. Roberts — James Wallace

Hotels and Entertainment Committee

A. W. Tower, *Chairman*
Rev. William C. Isett — Edward H. Schenkel
Rev. A. E. Lucas — Frank P. Taggart

Music Committee

Mrs. Grace Widney Mabee, *Chairman*
L. E. Behymer — Mrs. Abbie Norton Jamison
Walter Hartley — Miss Jeanne O'Hara
S. E. Harvuot — Miss Kay Shank
Mrs. Leiland Atherton Irish — Glenn M. Tindall

Post Office Committee

P. P. O'Brien, *Chairman*

Publicity Committee

Laurance L. Hill, *Chairman*

Carl A. Bundy
Miss C. Carr
Miss Fanny K. Eales
John Anson Ford
Vaughan R. Harlan
Rev. David C. Henley
Barrett C. Kiesling
Dr. F. M. Larkin
Miss Eleanor MacDonald
Frank Simpson, Jr.
Ralph Warnack
J. G. White

Pulpit Supply Committee

Dr. Jesse Lee Corley, *Chairman*

Dr. F. M. Larkin
Dr. E. P. Ryland

Reception Committee

J. Milton Johnson, *Chairman*

Byron J. Badham
H. M. Burgeson
J. M. Carlson
M. W. Chandler
Oliver deW. Cummings
Mrs. Alice Dougherty
Stanley Jacobson
Mrs. J. Milton Johnson
Morgan Odell
Mr. & Mrs. W. L. Overman
J. M. Paige
Floyd Reeves
Rev. J. Irving Rhoades
Miss Rose Scott

Registration Committee

Miss Fanny K. Eales, *Chairman*

Roy Creighton
Mrs. Alice Dougherty
Vaughan R. Harlan
Miss Mabel Hawthorne
Ray Horton
Wayne A. Neal

Transportation and Information Committee

Oscar A. Smith, *Chairman*

H W. Beck
T. F. Fitzgerald
A. T. Jackson
A. J. Kerr
C. V. Means

Ushers Committee

Mark A. Pierce, *Chairman*

George E. Abbott
Rev. J. Howard Adams
Guy C. Barnes
J. D. Brubaker
J. Charleville
W. N. Dill
Rev. F. W. Emerson
C. M. Gair
C. H. Hamilton
Rev. Byron J. Hovey
Fred J. King
Robert H. Orr
O. O. Purcell
George H. Shugers

2. WORLD'S SUNDAY SCHOOL ASSOCIATION
(1924-1928)

President

W. C. Poole, Ph.D., D.D., London, England

Treasurer

Paul Sturtevant, New York City

General Secretary

*W. G. Landes, C.E.D.

Associate General Secretaries

†W. C. Pearce, L.H.D., Los Angeles
Samuel D. Price, D.D., New York City

Director Daily Vacation Bible Schools

Thomas S. Evans, New York City

Executive Committee

Chairman, Arthur M. Harris, New York City
Vice-Chairman, Elmer A. Sperry, New York City

3. FIELD STAFF

ARGENTINA

Rev. George P. Howard.....Corrientes 718, Buenos Aires

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BRAZIL

Rev. Herbert S. Harris.....Caixa 260, Rio de Janeiro

CEYLON

Mr. J. Vincent Mendis.....“Indiana,” Dehiwala

CHINA

Rev. E. G. Tewksbury.....5 Quinsan Gardens, Shanghai

CZECHO-SLOVAKIA

Rev. Adolph Novotny.....Hradec Kral 628/c

FRANCE

Pastor Jean Laroche.....218 Avenue Victor Hugo, Clamart (Seine)

*Resigned, 1927.
†On leave of absence.

HUNGARY

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J. G. Holdcroft, D.D.....Chongno, 2-12, Seoul
Rev. James K. Chung.....Chongno, 2-12, Seoul

LATVIA

Pastor Janis Ivars.....Pasta Kastite No. 12, Vainode

MOSLEM LANDS

Rev. Stephen van R. Trowbridge.....Maadi nr. Cairo, Egypt
Sheikh Metry S. Dewairy.....44 Faggala St., Cairo, Egypt

NORWAY

Mr. Chr. Svensen.....Mollergater 20, Oslo

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POLAND

Mr. Herman Brzozowski.....

ROUMANIA

Dr. Arthur Tompa.....

SYRIA AND PALESTINE

Rev. George H. Scherer.....American Mission Building, Beyrauth

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Mr. G. E. Peart, General Secretary....288 Little Collins St., Melbourne

BURMA—*Burma Sunday School Union*

Rev. George Josif, General Secretary.....15 Mission Road, Rangoon

*Deceased.

ENGLAND AND WALES—*National Sunday School Union*

Rev. Carey Bonner, General Secretary..56 Old Bailey, London, E. C. 4

HOLLAND—*Netherlands Sunday School Union*

Miss C. Repelaer van Driel, Acting Secretary.....11 Lange Voorhout, The Hague

JAPAN—*National Sunday School Association of Japan*

Rev. Kazuo Kitoku, General Secretary.....No. 8 Itchome Nishikicho, Kanda, Tokyo

NEW ZEALAND—*Auckland Sunday School Union*

Rev. L. B. Busfield, General Secretary.....3 Darby St., Auckland

NORTH AMERICA—*International Council of Religious Education*

Hugh S. Magill, LL.D., General Secretary.....5 So. Wabash Ave., Chicago, Illinois

Religious Education Council of Canada

Mr. D. R. Poole, General Secretary....299 Queen St., W., Toronto, Ont.

SCOTLAND—*Scottish National Sabbath School Union*

James Kelly, M.A., General Secretary.....70 Bothwell St., Glasgow

SOUTH AFRICA—*South African National Sunday School Association*

Mr. John G. Birch, General Secretary.....77 Main St., Port Elizabeth

SWEDEN—*Swedish Sunday School Council*

Mr. Gustav Blomberg, Secretary.....Lidingo

Other National Associations have been formed in the following countries, but do not have Field Secretaries:

Algeria	Germany	Switzerland
Chile	Portugal	Turkey
Denmark	Spain	

IV. TRAVELING TO THE CONVENTION

MANY of the delegates came by steamer, from Europe, from Australia, from the Orient, from South America. Hundreds more came by special trains on the transcontinental railways. Thought of their experience led the Editor of the World's Convention Daily International Journal of Religious Education to ask, "What Is a Special Train?"

Here is his answer:

"A giant of the rails, roaring joyously through the stillness of the night and the shimmering heat of the day; a string of cars, wending its serpentine trail across the plains, around the curves, over the streams; a schedule, a rush, a noise of much commotion. But only that?

"A special train is an instrument of fellowship. Members of the human family are brought into close proximity with each other for a series of days. Acquaintance, appreciation, good will and love spring into being, and friendships are made which will last through life. A common life on a special train will melt even the hardest ice of reserve.

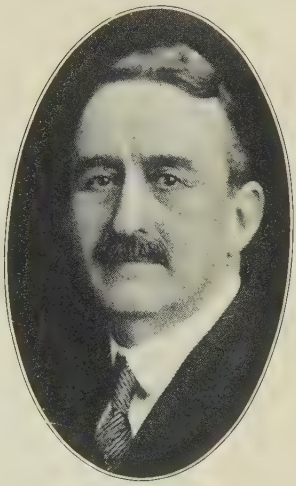
"A special train is an instrument of God, making possible a great Sunday School convention. With comfort and pleasure the miles are spanned which separate delegates from the convention city. With little expense many are enabled to see some of the splendors of God's world, in addition to the joys in the Convention.

"A special train for the Sunday School convention is a means of spiritual uplift and consecration. Who has not responded to that unique experience of a public service of worship in a Pullman car? When to human fellowship there is added a striving after the fellowship of God, with the communion of the saints is realized in common prayer and praise, with perhaps an earnest word from some great soul whom the party has learned to love, then indeed is God known to be in the midst!

"Hundreds in this Convention have experienced these joys of traveling in special parties to Los Angeles. There have been many incidents, both humorous and pathetic. There may have been misunderstandings, requiring the utmost in Christian forbearance to overcome. But is it not these special incidents of joy and stress which lend color and atmosphere to the journey? When the Convention is ended, and its pictures have become a part of memory's store, a favorite picture for many will be that experience called *a special train.*"

OFFICIALS OF THE LOS ANGELES COMMITTEE

RUFUS B. VON KLEIN SMID
PH. ET LITT.D., LL.D.
Chairman



W. C. PEARCE, L.H.D.
Vice-Chairman

H. V. MATHER
Executive Secretary

MRS. GRACE WIDNEY MABEE
Chairman, Music Committee

The Hollywood Bowl, where 35,000 assembled on the evening of World's Sunday School Day, July 15th, for the "Festival of Song of All Nations" and vesper address by Dr. W. C. Poole, President

V. THE RECEPTION OF THE TENYO MARU

By J. Milton Johnson
Los Angeles, California

A GREAT "huzzah," the waving of many flags and handkerchiefs, the lifting of hats and hands on board and ashore. From the decks of the *Tenyo Maru* can be seen the travelers eagerly stretching forth their hands. A stately man in the attire of a Chinese philosopher of by-gone days is standing beside a giggling Chinese miss dressed in modern clothing. The picturesque garb of the East is mingled with the somber garb of Orientals dressed as their brothers of the Occident. High up on the ship's deck can be seen Chinese, Japanese, and Koreans, waving flags and shouting for joy. In one corner of the ship is seen a venerable Japanese, at least eighty years of age, and not far from him, a Japanese boy of probably ten summers. Age, race, all is forgotten in the joy of Christian fellowship among the delegates arriving for the great gathering of church people from all over the world.

At the top of the gang-plank we are met by many of our Oriental brethren. Having been told that hand-shaking is a typical Occidental custom we are a little hesitant regarding the correct method of procedure. We decide to let our faces express our gladness and welcome, but soon find the leaders of the various national groups shaking hands with us most readily. Most of them respond to our words of greeting with a smile and the words, "happy to meet you," spoken very slowly.

Each national group is wearing some emblem symbolic of their native land. The Chinese wear cards painted fancifully and lettered in Chinese. The delegate's name is written on the card and this is quite a help when one is introduced and fails to grasp the name. The Koreans have celluloid buttons bearing a flag. The Japanese have silver pins with a rising sun and some cherry blossoms in enamel and the name of their country written in English across the face of each pin.

The welcome is over, and as we descend on the gang-plank we observe some native Japanese women carrying strange little bundles wrapped in what seem to be large handkerchiefs. One middle-aged lady is struggling with one of these bundles in one

hand and a straw trunk of small size in the other hand. She seems to be fearful of going on the gang-plank, so we assist her by carrying down the trunk and steadying her path.

From the dock the visitors are escorted by their own people for a day of sightseeing and an evening of other pleasures of hospitality around the table.

VI. GREETINGS FROM LOS ANGELES EDITORS

On the opening day of the Convention the *Los Angeles Evening Express* said in its editorial column:

"The Sunday Schools of more than fifty nations are represented in Los Angeles today, for this afternoon the World's Sunday School Association begins its quadrennial session in Shrine Auditorium. Few events in the religious world take on the importance that internationally attaches to the work of the great gathering that now honors this city. The fact that some seven or eight thousand delegates from almost every country on earth, speaking almost every known language, and all engaged in their several denominations in teaching ethics and the moral lessons of the Master, are meeting here to discuss the general problems that attend their common labors, confer upon Los Angeles a rare distinction of which our people are proudly appreciative.

"The energies of the Sunday Schools of the world are to be better mobilized and more intensively directed toward the wider spreading of religious education, not through the schools alone, but through whatever institutional avenues are open to employment. Differences in creed and dogma may, and indeed do, divide the denominations here represented, but they are firmly united in advocacy of the work upon which there is perfect harmony of purpose and endeavor—the necessity of fundamental religious instruction.

"There has been growing need of the activities of an association that would unite denominational activities in this common endeavor. Indeed it was clear-sighted perception of the existence of that need which called into being the association of which Los Angeles is now the happy host. The spread of doubt, religious indifference, and decay of ethical standards called for just such militant activities as the World's Sunday School Association fortunately supplies with that sincere enthusiasm which compels success.

"There is no order of human society, however constituted, but that is bettered and enriched by the inculcation of that religious instruction without which all education is incomplete. The danger of our times lies in the development of high intelligence without concurrent development of the moralities."

In forcible paragraphs the editor of the *Los Angeles Times* called to the Convention the attention of the more than a million people in the city:

"Today the great Bible-reading world looks to Los Angeles. From all over the globe have come thousands of sincere Christian leaders to attend the World's Tenth Sunday School Convention. They have been arriving on long special trains from the North, East, and South. About 400 have come in a trans-Pacific steamer and others have reached here

via the Panama Canal. Japanese, Chinese, Filipinos, and Siamese are mingling with delegates from South America, Europe, and Africa along with the throng that has come in from various parts of this country.

"In the foreign contingent is embodied part of what was so confidently anticipated by Reginald Heber when more than a hundred years ago he wrote his classic missionary hymn, 'From Greenland's icy mountains to India's coral strand.' For the adoption of the Christian faith by these delegates was largely the fruit of missionary toil and endeavor in the far-away homes of these people. That there should have been such fruit was inevitable, for there was nothing in the pagan religions that could make any such appeal as is made by Christianity, with its simple gospel of love and its promise of eternal reward for those who follow in the footsteps of the lowly Nazarene.

"These visitors will find Los Angeles a city of churches, with a people that welcome in whole-souled fashion such practical exponents of faith and good deeds. They would not find anywhere they might travel a people more ready to give them coöperation in their highly commendable work.

"It is true that in many modern families, here as elsewhere, are to be found those parents who neglect to send their children to Sunday School. Perhaps our visitors will help such of our local parents as are remiss in this respect to see their mistake. In any event the neglectful ones will have their attention called in an impressive way to the fact that the Sunday School exists and is going forward as a mighty power for good.

"It would be difficult accurately to estimate the great service to society performed by the Sunday School. It tends to shape the character of youth at a time when it is most plastic. Our public schools and playgrounds do a worthy work in the mental and physical training of boys and girls, and to a degree help to shape them morally as well. By reason, however, of the circumstances necessarily surrounding such training, the ethical side of public school education is subordinated to the intellectual, and there is an unavoidable lack of moral instruction as such. If this deficiency were not supplied, as it is in great part by the Sunday School, society would suffer.

"The importance to the individual and to mankind in general of a thorough moral groundwork for our youth hardly can be exaggerated. The absence of it is written on the police blotters of the country; its good effects in the records of achievement in every line of human endeavor.

"No man or woman of discernment can blink the fact that a knowledge of the Scriptures forms an important part of modern education. This great Sunday School Convention is made up of students and teachers of and believers in the truths taught by a book which, circulating as it does by the millions of copies, is, as it has been for many decades, the 'best seller' in the literary mart of the world. Instead of decreasing in circulation and in influence it is gaining year by year. And this worthy result is largely to be attributed to the work of the numerous religious groups represented at the World's Tenth Sunday School Convention."

Two days later the editor of the *Times* made additional comment, under the caption "A Moral Contrast":

"On one page of the morning newspaper appears the news of the World's Tenth Sunday School Convention, a gathering of great moral forces upholding high standards for the conduct of life. On another page appears an obscure story of a boy who confesses to having committed forty burglaries in this city before reaching his fifteenth year.

"Here is material for reflection. Supposing that the lad who was tempted to commit those forty burglaries had been sent by his parents as a tender and impressionable child to one of the institutions for which this Convention is working. Who doubts that his chances of becoming and remaining an honest individual would have been far greater than they have been?

"Of course it may be argued, and not illogically, that a youth may be a regular attendant at Sunday School and yet fall by the wayside. Numerous cases of that sort are of record, but in this as in other respects the odds in favor of those receiving Bible instruction as against those who do not receive it are enormous.

"Gibbon and other historians have pointed out the great benefit of religion to society, and have cited many instances of it. The peculiar value of the Sunday School system lies in its inspirational, educational, and moral effect upon the average immature mind. Examples of apostasy prove nothing to the contrary, for the Sunday School is in no sense reactionary.

"We would hear less of crime waves today if to the 20,000,000 members enrolled by these institutions in this country a decade ago there had been added the names of those who, largely because of their not having been thus enrolled, are now in prison or heading that way."

"THY KINGDOM COME"

PART II

THE CONVENTION IN BRIEF

PART II

THE CONVENTION IN BRIEF

I. THE OPENING PRAYER OF THE CONVENTION

SEVEN thousand people were profoundly moved when Bishop Charles Wesley Burns, of the San Francisco Area of the Methodist Episcopal Church, led them in the prayer which sounded the keynote of the Convention. The memory of that prayer will linger long in the minds of hundreds, while Edwin Hatch's familiar hymn, which the Bishop changed in a few places, will mean more than ever to them:

Breathe on us, Breath of God,
Fill us with life anew,
That we may love what thou dost love,
And do what thou wouldst do.

Breathe on us, Breath of God,
Until our hearts are pure,
Until with thee we will one will,
To do or to endure.

Breathe on us, Breath of God,
Till we are wholly thine,
Till all this earthly part of us
Glows with thy fire divine.

Breathe on us, Breath of God,
So shall we never die,
But live with thee the perfect life
Of thine eternity.

II. THE SPIRIT OF THE CONVENTION[1]

TWO messages given at a meeting in the interest of Golden Rule Sunday on Sunday, July 15th, told much in little concerning the spirit of the Convention.

The first message came from Dr. Magill. He told of a leading business man of Los Angeles who was talking to him a few days ago. "I can't understand what has brought these people together," the man said. "Here are representatives from fifty nations. I knew you said beforehand that this would be so, but we looked on these statements as mere advertising bunk. Yet the people are here. I've seen them. I cannot understand it. What has brought them together? I thought the churches were divided."

"Yes, we may be divided," was Dr. Magill's reply. "But the things that draw us together are greater than the things that divide us. The power of Jesus Christ, our Leader, has brought us together."

The second message came from Dr. W. C. Poole of London. He spoke of the three leading characters of the Parable of the Good Samaritan. "If the Levite had spoken the truth as to his feelings and ambitions, he would have said, 'What is mine is mine, if I can keep it.' The robber would have said, 'What is yours is mine, if I can take it.' The Samaritan would have said, 'What is mine is yours, if I can share it.'"

The power that brought together the more than seven thousand registered delegates, the power of Christ, is the power that makes Christians wish to share their best with one another, the power that will transform aggression into helpfulness and selfishness into love. And the seven days of the Convention have shown clearly that by "one another" the delegates are not thinking simply of those of the same creed, or the same race or color, or the same country. A new appreciation of the meaning and beauty of true brotherhood has come to thousands as they have shaken hands with, or listened to men and women from India and China, Japan and the Philippines, Egypt and the Sudan, Australia and Great Britain, Germany, Norway and other countries

[1]Written by the editor of this volume for The World's Convention Daily International Journal of Religious Education.

of the Continent of Europe. Those who go home will take with them a new grasp of the words of Paul: "He made of one every nation of men to dwell on all the face of the earth . . . for the same Lord is Lord of all, and is rich unto all that call upon him."

Perhaps the truly catholic character of this great gathering is no better illustrated or symbolized than by the accompanying picture in which representatives of three great eastern churches are in fellowship at the Convention: Bishop Calistas, San Francisco, of the Greek Orthodox Church; Sheikh Metry S. Dewairy, Cairo, Egypt, of the Egyptian Coptic Church; and Bishop Kerekin, Fresno, California, of the Armenian Apostolic Church. The picture was taken after they had been in conference at a Near East Relief dinner.

III. AT THE GENERAL SESSIONS[1]

"DO you know what you made me think of?" asked one of the musical directors at an early general session of the Convention. "You have heard of the bride and groom from the country who were spending their honeymoon in the city. Sam was very anxious that Mary should have a good time, so when he noted that she seemed to want something more, he asked her, 'Mary, are you sure you are happy? Is there anything more I can do for you? Tell me, Mary; I want to make you perfectly happy.' Mary snuggled up to Sam, as she replied, 'No, there isn't anything—unless I could just look on and see us a-going by'!" "Now," continued the director, "if you people could only look down from this platform and see how wonderful you are, everything would be complete."

What a privilege it was to look down on the expectant thousands massed in the great auditorium! From the platform far back to the entrance, the seats were filled with eager, expectant Sunday School hosts. Then aloft in the balcony the people stretched far away until they looked like mere specks. At some of the sessions (notably on Friday and Sunday evenings) every chair had an occupant, and every occupant seemed to those on the platform to be saying: "Yes, here we are! Now tell us how we can help to answer the prayer, 'Thy Kingdom Come'!"

There was beauty in the flowers that decorated the auditorium. The architectural features of the building were appreciated. The massive chandelier with its colorful background was duly admired. The lighting effects produced by the magician who handled so deftly the levers back stage, bringing audience or speaker or choir into prominence or into shade, were marvelous. But far more eye-arresting was the vast company of five, six, seven and eight thousand that applauded expectantly when the great asbestos curtain lifted slowly to disclose the hundreds, often more than one thousand singers who sat on the platform.

Those singers alone made a great congregation. They were present not to get, but to give—to find their pleasure in adding to the pleasure of the guests of Los Angeles. Choirs of women,

[1]Written by the editor of this volume for the Convention Daily International Journal of Religious Education.

choirs of men, choirs of children, were massed for service as a result of the tremendous labors of the Music Committee of which Mrs. Grace Widney Mabee was chairman. (She is also Chairman of Music in Religious Education in the National Federation of Music Clubs.) How did that committee manage to secure the coöperation of so many workers? What surprises they had in store for the electrified thousands! What memories of glorious hymns of praise will be carried away to all parts of the world! That Children's Chorus from the City Playgrounds in national folk songs! The chorus of one thousand voices, accompanied by trumpets (the program modestly said there were one thousand, but there were actually several hundred more). The choir of the First A. M. E. Church, and their spirituals! That company of white-clad whistlers, the American Bird Whistling Chorus of Los Angeles, who startled the convention hosts by warbling until it sounded as if an aviary of rarest birds had been transported to the auditorium! The Welsh Church choir, with their appealing voices! That stringed quartette, the refugee Prokhanoff Brothers from Russia! The Junior Oratorio Society! Mrs. Mabee had so many surprises up her sleeve that people made up their minds not to be surprised again, but they failed to keep the resolution when some fresh delectable program was unfolded.

Nothing is said here of those marvelous Sunday evening sessions when perhaps 35,000 people gathered in and around the Hollywood Bowl, and 10,000 more were at the two gatherings for young people. Only those who were present can tell the joy that was theirs.

And the directors! How they inspired those trained singers who were accustomed to them, as well as the visitors who were listening to them and watching them for the first time! Thousands of people will go to their homes with a new idea of the possibilities of worship in song, while they rejoice that Mrs. Mabee and those who assisted her are sworn enemies of jazz music for the sanctuary.

Music, with those skillful leaders of music as provided by the Music Committee, and shared in by the vast congregations, was a fitting preparation for the heart-searching devotional messages of Dr. W. Y. Fullerton. Perhaps some wondered when they saw on the program the theme, "A Bonnie Bairn Time," but their wonder was changed to rejoicing and appreciation when they lis-

tened to the tender words of this children's lover from London. And who could listen to "O Captain!" without a prayer that the Captain of our Salvation would enable each one to live in loyal touch with him! "I am glad we are to have more such messages from him!" one delegate said to her companion, after a greedy glance at the program for the days to come.

What riches those programs for the general sessions had in store for expectant delegations from all nations! The speakers took their responsibilities seriously; each came with an earnest message, and no one failed if he could avoid it. On Sunday afternoon, Dr. Hopkins called attention to the fact that of about 75 speakers provided for the main sessions (48 of these from outside of the United States) only two failed to appear. One of these was sick, and for the other a substitute was provided.

Sometimes sessions were long, but always the hearers were sympathetic, tolerant, enthusiastic, reverent. How could they be anything but sympathetic when they listened to a woman pleading for the childhood of India or of Moslem lands. How could they refuse tolerance when they heard a Filipino tell of helpful things his people had learned from those who had oppressed them so sorely. Enthusiasm was bound to wait on the little lady from Africa, only a generation from heathenism and polygamy, who told of the wonder-working God whom she had learned to love! And reverent joy possessed all as they listened to Nationals from dozens of lands tell of the presence of the God of the nations among the men and women and children for whom they are giving their lives.

That is only the beginning of the story of what these general sessions have given to the delegates. The full story will be told in lives transformed by the spirit of Him who inspired his servants—the members of the Committees, the speakers, the delegates to this World's Tenth Sunday School Convention.

IV. REGISTRATION

The Convention registered a grand total of 7,631 delegates, far exceeding the registration of any previous Sunday School Convention.

1. Registration—by States

Alabama	10	Nebraska	4
Alaska	1	Nevada	21
Arkansas	3	New Hampshire	3
Arizona	93	New Jersey	62
California	3,931	New Mexico	12
Colorado	63	New York	138
Connecticut	4	North Carolina	19
District of Columbia	8	North Dakota	20
Delaware	9	Ohio	153
Florida	26	Oklahoma	57
Georgia	13	Oregon	77
Idaho	23	Pennsylvania	471
Illinois	129	Rhode Island	12
Indiana	72	South Carolina	2
Iowa	53	South Dakota	30
Kentucky	21	Tennessee	36
Kansas	106	Texas	42
Louisiana	18	Utah	7
Maine	3	Vermont	4
Maryland	59	Virginia	48
Massachusetts	17	Washington	100
Michigan	42	West Virginia	33
Minnesota	22	Wisconsin	10
Mississippi	8	Wyoming	2
Missouri	64	No State given	121
Montana	8	States Total	6,290

2. Foreign Registration

Abyssinia	1	Czecho-Slovakia	1
Africa—Undesignated	6	East Africa	1
Algeria	1	Egypt	4
Argentina	1	England	20
Australia	13	Gold Coast	2
Belge Congo	2	Greece	2
Brazil	16	Hawaii	26
Bulgaria	2	Hungary	3
Burma	3	India	23
Canada	75	Italy	1
China	62	Japan	195
Cuba	7	Korea	38

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Latvia	1	Siam	2
Malaya	1	South Africa	1
Mexico	15	Sudan	1
Natal	2	Switzerland	1
New Zealand	1	Syria	3
Norway	4	Turkey	1
Palestine	1	Uruguay	1
Philippine Islands	13	Yucutan	1
Poland	1	Total	564
Porto Rico	2	Not Classified	777
Portuguese East Africa	3		
Scotland	4	Grand Total	**7,631**

3. Registration—by Denominations

Advent Christian	65	Reformed Presbyterian	11
African M. E.	25	United Church of Canada	33
African M. E. Zion	27	United Brethren	67
Baptist (North and South)	1,374	United Presbyterian	26
Brethren	489	Zion	8
Christian	12	Lutheran	151
Congregational	365	Church of Open Door	4
Disciples	785	Seventh Day Adventist	18
Episcopalian	63	Nazarene	34
Evangelical	167	Holiness	3
Free Methodist	109	Church of God	12
Friends	66	Anglicans	1
Methodist Episcopal (North and South)	1,747	Union	121
		Community	13
Presbyterian (North and South)	1,099	Japanese Union	3
		Pentecostal	1
Reformed	106	Mennonite	40

V. WORDS OF GREETING AND THE RESPONSES

HON. C. C. YOUNG, Governor of California, began by speaking of the privilege of signing his name to the invitation to the delegates to attend this Convention. As a boy, he was a teacher in the Sunday School. He said he was proud of the schools of California, but he realized that at best these schools leave out something of vital importance. "The world needs more than educated rascals." The warden of the state penitentiary told him once that he had never had a prisoner who had been given a well-rounded training, physical, intellectual, and spiritual. Because of the necessary separation of Church and State, it is impossible for the State to give the spiritual instruction needed. "You must do this," he said to the delegates. "You must train the citizens of the future, supplementing the work of the public schools."

Possibly this brief but effective address was the inspiration of the artist of the *Los Angeles Times,* who reproduced the significant cartoon entitled "The Keystone of the Arch." A young woman was represented with a plan in her hand which was called "The Building of Your Child's Character." Before her were the stones of an arch; on the left were the three stones, "Home Influence." On the right were three stones called "Public School Education." But the keystone was lacking; this, however, was ready for insertion in the arch which would then be complete, for the keystone was this, "Sunday School Training."

Mr. George L. Eastman gave greetings in the name of the Los Angeles Chamber of Commerce.

For the Southern California Council of Religious Education Mr. W. R. Litzenberg gave welcome. He spoke of the fact that in 1924, at the World's Ninth Convention in Glasgow, he had a small part in extending the invitation to Los Angeles for 1928. Since that time the Sunday School workers of Los Angeles had been praying for God's direction. "God heard our prayer and sent to us the biggest blessing the Southern California Council has ever had. That blessing was in the person of Dr. W. C. Pearce, a great Christian statesman in the Sunday School field—

a man whose heart is big enough to take in the whole world for Christ, and whose life was nearly given for this very cause."

The first response came from Sheikh Metry S. Dewairy, of Cairo, Egypt. He said, in part:

I am happy today because Africa is no longer the Dark Continent, thanks to Livingstone and Stanley. It is no longer the land of fetishism and slavery. Many of the black faces shine brightly now because their hearts have been washed whiter than snow by the blood of Jesus. Second, I am happy because, even if it is difficult for some nations to enter into the political league of nations, it is easy for every nation to enter into the spiritual league of nations. Third, I am most happy to meet the great leaders of the world, and to convey to you the greetings of Egypt, the most ancient center of culture and religion.

Rev. Yogoro Chiba of Tokyo spoke for Japan, in part as follows:

The East has wakened. She has found herself, or is struggling hard to find herself. For many years the Orient has sought Western civilization, so-called, but today she is beginning to feel somewhat disappointed with its shallowness and its unwholesome effects on the life of the people. She is beginning to seek something more real and more substantial. Her old masters such as Buddha and Confucius can no longer satisfy her. What she needs is not the old and the dead, but the new and the living. The Orient is not satisfied even with the Christian civilization so-called of the West. She has begun to wonder whether the Christian countries of the West are really Christian. Many are saying in the East today, "If that is Christianity, we do not specially want it." So you may imagine that we are situated in the East in a peculiarly difficult position. The time has come when we must reinterpret Jesus and present the real Jesus to them. We do not want the Jesus of nationalism, but of internationalism. What we need is not the theological Christ, however profound it may be, but the living Christ, who can save us from the power of sin. The time has gone when the Christian religion can be propagated with mere systems of thought. Today it must be done with the truth expressed in spirit and in life.

Rev. A. V. Ballard, of Melbourne, gave the greetings of Australia. He won the hearts of the delegates by speaking heartily of California, "which is so like Australia at its best." Then he added, "After all, California is only a little part of Australia."

Sir Edward Sharp, Bart., of Maidstone, Kent, England, spoke for Europe. He said, in part:

It is a little bewildering to me to have to speak on behalf of a whole continent, and such a continent as Europe. I almost envy Mark Twain the position he once found himself in, when he paid a visit to

the President of the United States. By accident, you will remember, he mistook a telephone switchboard for a chair, with the result that when he sat down a score of bells rang, and as many members of the presidential staff rushed into the room.

I wish that what Mark Twain did accidentally, I could do deliberately. I would call up a representative from every country on the Continent of Europe—where the work has been so splendidly organized under the direction of our Sunday School statesman, Mr. Kelly—and I would ask these representatives, nearly all of them speaking a different language, to tell you their story and to thank you for the gracious welcome you have given them.

It is good to come to America at this time, not only to receive welcomes from those of like mind with ourselves, but to exchange views on other things that matter, and incidentally to affirm that many of the difficulties which have been said to exist in the relationship between the European nations and America, only exist in the minds of unfriendly agitators.

It is true, unfortunately, that the world's Golden Age is very little nearer than it was when we met at Glasgow in 1924, but that is no reason why we should cease from welcoming every little gesture from one nation to another, that would make for brotherhood, and a better understanding.

How our hearts beat with a great hope a few months ago when America said to Britain and France, "Come and let us outlaw war." And if the world knew all the truth, it would know that the heart of Europe, broken as it was in the great tragedy of 1914, welcomed the suggestion with deep sincerity. It cries out, "Yes, for the sake of God and humanity, let us ban war forever from the thought of the civilized world."

And now America comes again with another suggestion. "Why not hasten the coming of the Prince of Peace, (it speaks now through its Sunday School leaders), by uniting the childhood and youth of the world in a spiritual League of Nations?" And, believe me, friends, Europe's response is, "We will go with you all the way in this Crusade. Let us make the world's quest our conquest."

And every nation must be in this League. There must be no holding aloof. It may be that through the children the nations of the world will be drawn together in brotherhood and peace.

Sr. Jose Luiz F. Braga, Jr., Rio de Janeiro, voiced the feelings of South American Sunday School workers:

We congratulate you on these achievements, and thank you most heartily for the privilege you have given us to discover this paradise, where the hand of God is so clearly seen, and where nature, transformed by the children of God, calls us to praise and bless him.

We realize that the activities, the peace, the comfort, and the facilities that the Americans have had in resolving their great problems, the blessings and liberty they enjoy, are due to the fact that their forefathers had in hand an open Bible, the Divine Revelation. It may be that many who are enjoying the results of this rich inheritance do not

recognize it; but we in South America are receiving from you the Bible and the Sunday School, and are finding in these gifts the light and truth of life and the way of Salvation in Christ Jesus. We thank you for this inestimable gift and for your cordial welcome to your country, to your state, to your city, to this Convention, to your homes and to your hearts

If you should come to South America in the year 1932, we will be happy to welcome you to the most beautiful city in the world, next to the wonderful city of Los Angeles, Rio de Janeiro, Capital of the Republic of the United States of Brazil. We will then express to you in a more substantial way our deep gratitude.

North America's response was voiced by Mr. Theron Gibson, of Toronto, who said, in concluding:

We have not come from these three great countries (Mexico, the United States, and Canada) as pleasure-seeking tourists, but have come as sincere representatives of the Sunday School forces of North America, determined to take back with us the very latest up-to-date methods of organization and service; to take back with us a new vision of what God the Lord would have us do; to take back with us a new zeal and enthusiasm in the task of winning the boys and girls of this great continent to the Lord Jesus as their Saviour and King, and equipping them for his service that they may do their share in helping the Kingdom to come.

At the close of the opening service, at which these messages were spoken, the officers of the World's Association, the members of the World's Executive Committee, World Secretaries, and Chairmen of local committees stood in the receiving line in the foyer and shook hands with the delegates who passed in line before them. Orange juice was served to all—a prophecy of the gift of a miniature crate of oranges made later to all delegates from outside of California.

VI. MESSAGES OF GREETING

PRESIDENT COOLIDGE, from his Executive Office in Superior, Wisconsin, sent best wishes to the assembled delegates.

James E. West, Chief Scout Executive, Boy Scouts of America, sent a greeting which was read to the Convention while the Boy Scouts on the platform saluted. He spoke of the similarity in the aims of the Sunday School and the Boy Scouts:

> The Boy Scouts of America and the Scout Associations of forty-four other nations are endeavoring to promote these same ideas in the lives of more than six million Boy Scouts around the world. The greatest part of our work is accomplished in coöperation with the Church.

H. M. Robinson, D.D., Chairman of the Program Committee for the Convention, sent a message of best wishes to the gathering which he was unable to attend.

Lord and Lady Aberdeen sent heartfelt wishes for a rich and abounding benediction on the far-reaching work of the Convention. Lord Aberdeen, the Marquis of Aberdeen and Tremair, is ex-President of the Scottish National Sunday School Union.

Through Dr. W. Y. Fullerton, of London, greetings were brought from "the Baptists throughout the earth."

The Scottish National Sunday School Union cabled greetings, while Colonel John A. Roxburgh, Vice-President of the World's Sunday School Association, and Chairman of the Executive Committee of the "Glasgow, 1924" World's Sunday School Convention, told how Scottish well-wishers had charged Mr. James Kelly to convey their best wishes for the success of the Convention.

Other cordial messages came from the Council of Religious Education of New Zealand; Sr. D. A. Silva, President of the National Federation of Sunday Schools of Portugal; Mr. Aaberg Halten, of the Swedish Sunday School Union; Mr. Gustav Funbowski for the Austrian Sunday School Union; Workers in Rio de Janeiro, Brazil, Buenos Aires, Argentina, Colombo, Ceylon, Montevideo, Chile, united in their felicitations, as did the Mexican National Presbyterian Church, the Austrian Sunday School Union, the Honolulu Japanese Church, the Provincial

Joint Convention of the Sunday Schools, the Epworth League and Christian Endeavor Societies assembled at Fatehpur, India, Y. Amiomoto, of Kobe, Japan, Presbyterian workers in Korea, friends in Syria and Palestine, the Synod of the Nile, for Egypt and the Sudan, and the Sunday School Committee of the Dutch Reformed Church of South Africa.

VII. FIVE VIVID REPORTS

1. The British Committee
1924-1928

THE British Committee, which is responsible for the work on the Continent of Europe and in India, is composed of representatives from the denominational Sunday School departments, the interdenominational Sunday School Unions, and the Missionary Societies in Great Britain, together with various co-opted members. By this wide representation, the Committee is able not only to secure the valuable services of some of the keenest leaders in young people's work, but is also enabled to ensure a much larger financial support. The National Sunday School Union of England and Wales, which, prior to the institution of the World's Sunday School Association, had been responsible for promoting Sunday School work on the Continent of Europe and in India, and whose foreign work was merged with that of the W. S. S. A in 1922, is fully represented on the British Committee, thus preserving the interest and continuity of the work.

During the Quadrennium commencing 1924, the British Committee has had the services of Sir Edward Sharp, Bart., as President, the Rev. W. C. Poole, D.D., as Chairman, with Mr. James Cunningham and Sir Harold Mackintosh as Joint Treasurers. Immediately following the Glasgow 1924 Convention, Mr. James Kelly was asked to assume the duties of the Honorary Secretaryship of the British Committee, and this he did with the cordial support and coöperation of the Scottish Sunday School Union for Christian Education, of which body he is General Secretary.

During the period of his Honorary Secretaryship, Mr. Kelly has paid a visit each year to the Continent of Europe, his itineraries including Czechoslovakia, Austria, France, Germany, Esthonia, Latvia, Poland, Hungary, Rumania, Italy, Switzerland, and Belgium, where he met with representatives of the Governments, Churches, and Schools. In addition, he held regional conferences in a number of centers with representatives of various other lands, which conferences were of the highest value to the work of the Committee.

In 1924 there were at work on the Continent of Europe three full-time Sunday School Secretaries in the following countries, Italy, France, and Hungary, while grants towards the development of the work were given to Norway, Poland, Latvia, and Spain.

Today the Committee has eleven full-time Sunday School Missionaries at work on the Continent of Europe, and, in addition, has established contacts with practically every country there. So greatly did the work develop in France that in 1925 it was found necessary to place a second missionary on the field to assist Pastor Jean Laroche, while in Czechoslovakia, owing to the rapid growth of the work, the same state of matters came into being, necessitating the appointment of an

assistant to the Rev. Adolf Novotny, the full-time Missionary in Czechoslovakia. This new assistant is Miss Nora Pellar, a former student of Westhill Training College, Birmingham, England, and the first full-time lady Sunday School Missionary on the Continent of Europe. Propaganda work has also been carried out in Iceland by means of a visit by two Danish clergymen, partly at the expense of the British Committee.

The British Committee has also rendered considerable help on the Continent by means of grants towards literature for both teachers and scholars, and also by supplying literature direct, which has been translated into the language of the country receiving same. Within recent date the Committee has been able to facilitate an arrangement by means of which the French Sunday School Union are supplying literature to Belgian teachers at a reduced rate pending the organization of a National Union in Belgium.

The urgent need on the Continent of Europe at the present moment is for the further development and extension of the work already in hand; the reorganization and framing of a new policy and program for the work in Italy consequent on the retiral of Sgn. Filippini owing to advancing years; the entire reorganization of the work in Spain and Portugal, and the development of new Sunday School work in Jugo-Slavia, Bulgaria, Rumania, Albania, and Greece.

In India also, the work in charge of the British Committee has progressed exceedingly. The India Sunday School Union is now in possession of the St. Andrew Teachers Training Institute at Coonoor, South India, with hostel and lecture hall, under the principalship of Mr. E. A. Annett. "St. Andrew" was entirely the gift of Scottish Sunday School children and teachers, while the erection of the lecture hall was made possible by a gift of £300 from interested Glasgow friends.

There are now six Sunday School Missionaries on the field in India, of whom three are Nationals. The latest addition to the Indian staff is Miss E. C. Fergusson, of Greenock, who, supported by the Ladies' Auxiliary for Scotland, commenced work at Coonoor at the beginning of 1928. Miss Fergusson, who is a fully-trained teacher, and has had considerable experience of educational missionary work in India, will concentrate on the training of highly educated native Christian women and girls for Sunday School leadership.

Mr. James Cunningham represented the World's Sunday School Association at the Annual Meetings of the India Sunday School Union in January, 1927, which meetings synchronized with the formal dedication of the St. Andrew Teacher Training Institute. In addition, Mr. Cunningham visited a number of the larger Auxiliaries, and met with the India Sunday School Union Committee on several occasions. As a result of his visit, he has advised the British Committee that the immediate need for India is the appointment of an Organizer, whose specific duty would be the linking up of the various Auxiliaries throughout India with the India Sunday School Union. If this appointment were possible, and this particular piece of work accomplished, it would mean a much closer gathering together of the

whole work in India, and would considerably strengthen the influence of the India Sunday School Union in its relationship to Missionary Boards as well as to the native Churches. This, of course, calls for extra financial support, and unless this is forthcoming, the appointment cannot be made, and the consequent extension and development of the work cannot be realized.

If the British Committee is to maintain the work instituted during the past Quadrennium, an annual income of not less than £5,000 will be required, and if an entrance is to be made into the new fields specified on the Continent of Europe, and the new need which has arisen in India met, an additional sum of £1,000 yearly will be necessary.

The Pass-It-On Department of the British Committee has proved a very valuable adjunct to the work during the Quadrennium. Some hundreds of parcels containing toys, books, Bibles, hymn books, hospital requisites, etc., have been despatched to all quarters of the world, and have met with a ready welcome, while, in addition, various requests from missionaries for specific articles have been dealt with satisfactorily. Several individual Sunday Schools have undertaken to forward children's literature to Mission Leper Homes and Hospital wards. This department has, to a large extent, realized its aim of proving a link between interested friends of the Sunday School at home and missionaries at work among the children abroad.

The British Committee has endeavored during the past Quadrennium, by close personal contact with the fields under its charge, to study their needs, to encourage the workers in their efforts, and by every means at its disposal, to help further the cause of Christ, which is synonymous with the cause of Peace. To lead the youth of the Continent of Europe and of India into the King's Highway has been the sole aim of the Committee in all its activities.

2. THE RELIGIOUS EDUCATION COUNCIL OF CANADA

The Religious Education Council of Canada has this year completed eleven years of happy and effective service. The coöperating organizations include seven denominational units—Anglican, Baptist, Christian, Disciples, Evangelical, Presbyterian, and United Churches; three associated units—The Young Men's Christian Association, the Young Women's Christian Association, and the Student Christian Movement; and seven provincial units—Alberta, British Columbia, Manitoba, Maritime Provinces, Ontario, Saskatchewan, and Quebec. All have worked together nationally and provincially in fine accord. As a result of this coöperative effort during these eleven years, new movements have been instituted, new programs of Religious Education developed, and extensive promotion plans carried out, such as could not have taken place but for it. But best of all there has been developed a very fine spirit of fellowship among both professional and lay workers through happy association in work and worship. This is not to say, however, that there have been no problems to wrestle with. Considerable study is now taking place in regard to policy which will inaugurate several adjustments in various phases of our work. We have reason to believe,

however, that these adjustments will give opportunity for greater effectiveness.

The work in the various provinces throughout Canada is increasing in volume and is becoming more effective in expression. It probably provides the finest medium existing in Canada through which the various denominations, the Young Men's Christian Association and the Young Women's Christian Association find an opportunity to work together in a great coöperative enterprise.

Children's Work

A decided advance has been made in this department both in progress and leadership. One of the greatest needs, however, in Religious Education in Canada is more leadership for this important work.

Girls' Work

Steady progress has been made in the Girls' Work Department through their splendid staff of twelve girls' work secretaries. A very strong movement known as Canadian Girls in Training is developing rapidly as a result of their leadership. This movement is finding a big place in the Sunday School life of the Protestant churches of Canada.

Boys' Work

A splendid coöperation in the Protestant churches and Young Men's Christian Association in Canada has resulted in building up a strong movement among boys known as Trail Ranger and Tuxis. This movement finds expression through the organized Sunday School classes of the various churches. Such supplementary features as boys' camps, conferences, parliaments, athletic meets and leadership training camps and institutes provide opportunities for expression along many lines.

Young People's Work

The big problem in Young People's work is the attempt to correlate the various Young People's programs which have been in vogue for several years. Splendid headway, however, is being made and improvements in program material along the lines of Young People's projects, pageants, and devotional literature is the result.

Student Christian Movement

Under the auspices of the Student Christian Association important conferences of students from various universities and colleges meet from time to time in different places throughout Canada and their studies along many lines relating to social relationships and Christian institutions are playing an important part in our work.

Standing Committees

Our standing committees on Home Religion and Adult Work, Religious Education in Colleges, Week-Day Religious Education, Leadership Training, Church Vacation Schools, Lesson Material, and Policy, Organization and Relationships, have been carrying on their work with

varying degrees of success. Marked advance has been made in at least two departments, namely, Church Vacation Schools and Leadership Training Work. There has been a decided increase in the number of Church Vacation Schools held. Special provision has been made for the training of workers. Some additional funds have been provided for the promotion of these schools, with very satisfactory results. Keen interest has been taken in various aspects of Leadership Training work, particularly with reference to Standard Training Schools, and work among students in Normal Schools, Colleges, and Universities. One hundred per cent increase in the number of certificates granted is recorded for the past two years. While the complete statistics for the year 1927 are not yet available, it will probably be found that 10,000 certificates were granted on the various units of the Standard Course. We are, as yet, however, but at the beginning of things in these departments in Canada.

3. THE CHAIRMAN OF THE EXECUTIVE COMMITTEE

MR. ARTHUR M. HARRIS, New York

We, like Paul, thank God, and take courage as we review the way by which He has led us during the quadrennium since "Glasgow—1924." In some ways this has been the most resultful period in the history of the World's Sunday School Association. There has been decided progress, and in many ways. The previously established work has developed noticeably and the new work, especially on the Continent of Europe, has been well foundationed.

For general information the delegates are referred to articles in the Convention numbers of the *Sunday School Times,* June 30th, and the *Christian Herald,* July 14th. The Field Secretaries in attendance are making their own presentation of the activities in their respective fields. A more detailed study was given during the Conference of Officials which preceded this Convention. The general analysis of the questionnaire received from fifty-seven countries could properly be reread in connection with this report.

It is a matter of special thanksgiving that none of the Secretaries either at headquarters or on the fields have been called home. Early in the quadrennium Dr. W. C. Pearce, Associate General Secretary, passed through a severe and prolonged illness. After being invalided for three months he was granted an additional leave of absence of six months. Then at his request he was granted a further leave of absence, without salary, until the end of the quadrennium. In November, 1926, he became General Secretary of the Southern California Sunday School Council of Religious Education. In that office he has rendered most helpful service in making local preparations for this Convention.

On October 31, 1927, Dr. Landes, who was elected General Secretary in 1922 to succeed the late Dr. Frank L. Brown, resigned to become General Secretary of the New York State Sunday School Association. At that time, Dr. Samuel D. Price, the Assistant Secretary, and who had been with the World's Sunday School Association over ten years,

was made Associate General Secretary and placed in charge of the executive work at headquarters.

Meetings of the Executive Committee have been held regularly. One of special interest was in June 9-10, 1927, at Heyst sur Mere, Belgium. At that time certain changes in the by-laws were proposed which have been acted on at Executive Committee meetings during this Convention.

The report of the Treasurer of the World's Sunday School Association, Mr. Paul Sturtevant, shows a credit balance of $343.95. The funds of the British Committee are handled by a separate Treasurer and Mr. James Cunningham reports a credit balance of £213-0-4.

The budget for 1928 through headquarters totals $100,000. This amount does not represent by any means the amount spent. Much is raised by the Nationals themselves for the work carried on in the various countries in connection with the World's Sunday School Association. This money does not go through hands of the Treasurer.

Three years ago when it was seen that the budget was in excess of the probable receipts a reduction was made in amounts assigned to the various fields. Salaries and rents were maintained and the reduction affected appropriations for actual work on the fields. Adjustments have necessarily been made and some work curtailed. Most of the work, however, has been maintained, largely due to special gifts and increased activities of the national associations. Many items, however, are awaiting re-establishment on the basis of the 1924 budget and that depends on the pledges made at this Convention. We believe that the response at this Convention will be so generous that it will not be necessary to reduce the budget, but, on the contrary, trust that the budget may be increased. Since January 1, 1928, every budget item has been paid on the exact due date, and this covers all payments to and including July 15.

The Business Committee, of which Mr. Fred P. Stafford is the Chairman, has met monthly and has surely "borne the heat and burden of the day." Whatever the business problem they have met it forthwith, even though it included on several occasions the personal endorsement of notes as needed in emergencies.

As the Apostle Paul gave credit to those who laid foundations, so do we. It is with special appreciation of work well done that I name just in alphabetical order among the many who wrought so well in the past, the late Messrs. Bailey, Belsey, Brown, Hartshorn, Heinz, Kinnear, Jacobs, Lawrance, Warren, and Wanamaker.

Hearty and extensive coöperation from the various denominational boards is gratefully recognized. We do nothing for ourselves, however, but in every activity are seeking to help mission boards, national churches, and national Sunday School Associations do the work which is primarily theirs. Grants of money and allocation of men have been for the good of all concerned.

The Committee on Pronouncement will make a report later, and I feel confident that it will be a report which will stir and hearten the Christian world in matters pertaining to Christian Education as has nothing in the history of our Association.

4. BIBLE LANDS SUNDAY SCHOOL UNION, SYRIA, PALESTINE, AND TRANS-JORDANIA

REV. S. NEALE ALTER

The fact that a missionary is representing the Bible Lands Sunday School Union at the Convention this year does not give a fair representation of our situation, as it might give the impression that the Syrians and Palestinians do not have an active part in the Sunday School work of these countries. In reality in the work of our Committee the Nationals are taking a more and more active part in every sphere. But this year it has proved impossible for a National to attend the Convention on account of the expense of travel. If you look at your map you will see that Los Angeles is at exactly the opposite end of the earth from Syria and Palestine. Some day we may have an elevator through the center of the earth and then a delegate could come by the direct route.

The Bible Lands Sunday School Union is working in one of the most interesting parts of the world. Many of the meetings of our Committee are held in Jerusalem, and our Sunday Schools are conducted in such places as Bethlehem, Nazareth, Tyre, Sidon, and Damascus. Also we have schools in Trans-Jordania, the land from which Ruth came.

You may wonder why we are conducting Sunday Schools in the town in which Jesus was born, or in the town in which he grew up, or you may wonder why we have to teach the life of Christ in the city where he was crucified and where the Church had its beginning, or why it is necessary to organize Sunday Schools in Damascus, the city in which Paul preached some of his great sermons. There are three reasons for this fact, any one of which would be sufficient to make the work of the World's Sunday School Association through the Bible Lands Sunday School Union. The first of these reasons is that the Jews of the Holy Land, whose ancestors were responsible for the crucifixion of Jesus, have never changed their attitude of hostility to Christ and his teachings. One of the slides shows the Jews of Jerusalem weeping at the wailing wall and crying for the return of the days of their glorious king David. But they have not accepted the new king Jesus, the King of kings.

The second reason for the necessity of our work in the Bible Lands is that the soldiers of Mohammed, the Bedouin Arabian Prophet, came up from the desert with the desert religion of Allah, and compelled the Christians to become Moslems. This took place thirteen centuries ago, but even at the present day the descendants of these early Christians have been enslaved in the semi-darkness of the primitive Moslem faith. One of the best agencies for bringing them once again into the full light of the Gospel is the Sunday School.

The third reason that we are establishing Sunday Schools in the homeland of the Bible is that the descendants of these early Christians who were able to keep their faith in spite of the Moslem invasion have degenerated to the level of their environment. Therefore, instead of the simple worship based on the gospel, they have a very elaborate ritual filled with animistic practices and bordering very closely on idolatry. Feast days constitute the heart of religion for the common

people. They need the voice of one like Amos of old to resound again over the hills of Palestine and show them that religion does not consist only of observing festivals and ritualistic ceremonies of semi-heathenistic customs such as "The Descent of the Holy Fire."

Our Bible Lands Sunday School Union is trying to do three things for the Sunday School work in Syria and Palestine, i. e., to strengthen the Sunday Schools which already exist and to put them as nearly as possible on the basis of the principles of modern Religious Education. Second, to establish Sunday Schools among the Oriental churches and to reach the Moslems with the gospel teaching. Third, to act as a committee on Religious Education to encourage such organizations as the Vacation Church School, Student Volunteer Band, Boy Scouts, Servants of Syria, etc.

The Committee is convinced of the primary importance of an adequately trained teaching staff if we are to strengthen the existing Sunday Schools. For this reason considerable time has been given to the preparation of a course of study, which can be followed by groups of teachers meeting in weekly session for study and discussion, or by a single teacher studying by himself. The course of study consists of a total of twelve units, a unit consisting of ten to twelve lessons on a particular subject, based on an assigned book. A certificate is offered at the end of each year's work, and a diploma at the completion of the entire twelve units.

In order to encourage efficiency in the Sunday Schools which are already in operation the Committee has been working out a plan for a standard ten-point school, which would be more practical than the standard which has been recommended to the Sunday Schools of Syria and Palestine for the last several years. Experience had shown that the old standard was not entirely satisfactory, inasmuch as the ten points were neither of equal importance nor of equal ease of attainment. For this reason a new plan of standards has been adopted with a total of 150 points, distributed under ten headings. As schools attain a sufficient number of points, they advance from fourth-class schools until they attain 126 points, when they are recognized as being first-class schools. The plan is flexible enough that a school may begin at any point and work up through the various classes as it is able. The Committee has also adopted a Bible Lands Sunday School emblem, the design consisting of a cross and crown with the letters "S. S.," one letter to the right and the other to the left, and above the cross the words in Arabic, "I Am the Light of the World."

Two other features of our work which are promoting efficiency of existing schools are the publications of the Committee and the Sunday School library. Much of the time of the Executive Secretary continues to be given to the supervision of the regular publications of the Bible Lands Sunday School Union. The *Bustan,* which is the young people's paper, now has fifteen issues instead of ten, and continues to hold its place as the leading young people's paper in the Arabic-speaking world. The *Muihak,* the children's paper, has been enlarged and improved. The monthly Sunday School Lesson Helps have also been increased, and a larger number of contributors share in their prepara-

tion. The *Bible Lands Sunday School News,* a monthly bulletin of information, printed half in English and half in Arabic, has continued its mission of keeping the missionary and national Christian workers in touch with the progress of Sunday School work in the Near East. The other feature is the Sunday School library. There are at present over 300 volumes in the general field of Religious Education and Sunday School Administration. There are also 200 books on various graded courses of religious instruction.

The carrying out of the second part of our mission, in encouraging the organization of Sunday Schools in new territory and among the Oriental churches, has not been so successful as the first and third features of our work. However, steps are being taken through interviews with the leaders of the Greek Orthodox and Syriac Churches. Also we have many Moslem children in our regular Sunday Schools. The second phase of our mission will receive more and more of the attention of the Committee in the near future.

Now as to the third part of our mission, i. e., to act as a committee on Religious Education to encourage all types of movements for religious education, such as the Vacation Church School, Servants of Syria, etc. There have now been two successful years of Vacation Church Schools in the territory of the Bible Lands Sunday School Union. The International Bible School Association made a grant of literature in English and also gave us a fund to provide literature in Arabic. This sum was supplemented by a grant of $100 from the American Christian Literature Society for Moslems. The first year there were seven schools in Syria and one in Palestine. The second year, 1927, there were nineteen schools in Syria and one in Palestine. Many of these schools were fully graded and would do credit to a church anywhere in the world. In all of the schools the children regretted the closing of the schools, and in some places the parents volunteered to pay the same fee over again if the school could be extended for an additional two weeks. There were two outstanding advances in 1927, i. e., an increase in the leadership of the Nationals, and the publication of additional literature in Arabic as an aid in promoting the efficiency of the schools. Prospects are very good for the summer of 1928, and we expect to be able to increase our number of schools and to have schools in most of the places in which they were conducted last summer. The Vacation Church School is a vital part of the Bible Lands Sunday School Union as it is promoted by a sub-committee of the larger Committee.

Plans are being worked out whereby the Christian Endeavor Society is to bear something of the same relation to the Bible Lands Sunday School Union. The Chairman of the Christian Endeavor Committee has become an active member in the Bible Lands Sunday School Union and it is planned that his committee will bear the same relation to the general committee as that of the Vacation Church School. There are some other organizations, such as the Boy Scouts in the Mission High Schools, Servants of Syria, a student organization which the Committee is encouraging in every possible way even though they are not an integral part of our work.

5. SOUTH AFRICA

MR. JOHN G. BIRCH, General Secretary

The South African National Sunday School Association has made steady progress during the past quadrennium. At its thirteenth annual Convention just held, an affiliation of 273 schools, with 3,072 officers and teachers and 26,916 scholars, was reported. These belong to ten denominations. In addition, a large number of schools, chiefly native and colored, are served, which do not report statistics and are therefore not included in the figures shown.

In its office and literature depot, seven persons are employed full time. The depot was established to meet the urgent need of a supply house for Sunday School literature which could hitherto only be obtained by the schools direct from overseas. Its establishment has been a tremendous help to schools throughout the country, and during the six years it has been in existence, it has distributed over £20,000 of literature. It has not only supplied a need, but has created a demand, and other booksellers in different parts of the country now find it profitable to stock this class of material.

Annual conventions have been held regularly in one or other of the larger towns. These have been well attended. They provide four days of fellowship, inspiration and education for Sunday School workers, whether white or black. At Johannesburg, Pretoria, and Cape Town, local conventions have also been held with gratifying success.

The Association issues four monthly publications, viz: *The Sunday School Advancer*, in English for teachers, *Young Africa*, a story lesson paper for children, also in English, and Lesson Notes in the native languages, *Xosa* and *Secwana*. Each of these is the only publication of its kind in the country.

Four-fifths of the population live in country districts where attendance at a Sunday School is impossible. To meet the needs of such children, the Country Scholars' Department has been organized, and now has a membership exceeding three thousand. These boys and girls are linked up with different Sunday Schools as corresponding members. They receive the lesson material, etc., through the mail, and study the weekly lesson at home.

The Daily Vacation Bible School has been introduced at Cape Town. It gathers idle children together and provides a program of religious education for two or more hours on week-days during the school holidays. Under the auspices of the Sunday School Union, one such school was held in the mid-summer holidays in 1927, and, encouraged by its success, four separate schools were held in the winter vacation with equal success.

Under the name of "Sschoomunch," a Sunday School Workers' Monday Morning Lunch has been instituted and held with gratifying success at Johannesburg, Cape Town, and Port Elizabeth. Sunday School workers meet during the lunch hour, bringing their lunch. A cup of tea and a helpful program are provided, care being taken to close in time to permit "munchers" to get back to business in good time. A feature

of these meetings is the number of younger teachers who find the social meal and conference an attraction.

A standard Sunday School plan has been introduced, awarding diplomas in two grades to schools securing the required number of points in the standard set by the Association for each year.

The outstanding feature of the period under review has been the visit of Dr. W. G. Landes, late General Secretary of the World's Sunday School Association. Dr. Landes arrived in April, 1926, and spent nearly three months in the country. Accompanied by our own Secretary, an itinerary of 4,600 miles was undertaken. During this tour, 235 meetings were held, the length of stay at the various places ranging from a few hours to one week. It was the first time such a campaign had been undertaken in this country, and was most opportune and valuable. It not only gave stimulation and help to the local workers, but provided a survey revealing the needs and possibilities of the field for Christian education. Many of the meetings led to immediate concrete results, such as the establishment of Sschoomunch and the Daily Vacation Bible School. Other needs revealed were tabulated in a report submitted to the Executive Committee at the end of the tour, and are being dealt with as opportunity permits. One of the recommendations was an assistant to the General Secretary, who would not only help to relieve the pressure of present work, but prepare himself for taking a responsible share in the organization in the future. A young man from Stellenbosch University has been selected for this position, and has just entered upon the work. The Association is deeply indebted to the World's Sunday School Association for making it possible for its General Secretary to visit South Africa.

The immediate requirements of the field are: First, Adult Bible Classes; second, indigenous lesson material; third, lesson picture cards for natives; fourth, literature promoting home and church coöperation; fifth, frequent conferences with interested groups, and, sixth, increased European interest in native work.

When finances permit, the Executive Committee have in view the appointment of a trained man who will spend one or two years in the country in coöperation with our own staff, creating interest and demonstrating methods of work and organization.

VIII. THE MOST REMARKABLE FEATURES OF THE CONVENTION

WHILE the addresses provided for the general sessions of the Convention were full of appeal and packed with helpfulness, the Convention was still more remarkable for two features.

First, the series of Conferences, Seminar Groups, Area Meetings, and Denominational Gatherings.

For two days preceding the opening of the Convention, the officials of Sunday School Associations from all parts of the world, in number more than two hundred, sat in conference concerning the problems with which religious education must deal in carrying out its world commission. At the close of the fifth service, those who had attended were taken for a sixty-mile drive through some of the most beautiful parts of Los Angeles. Automobiles were provided in abundance by generous hosts. The Mayor of Los Angeles headed the procession, while police officers on motorcycles made easy the progress through the busy traffic.

On Thursday, Friday and Monday mornings, Popular Conferences were held in four centers, according to the plan outlined in the Program of Days, as printed in later pages of this volume. Interest in these conferences was profound. Perhaps the largest attendance was at the meetings which considered work among children, for at least 1,200 people were in attendance.

The seven Seminar Group Conferences held at the same time as the general conferences did significant work, as is evident from the Findings printed elsewhere. The limitation of membership to approximately one hundred delegates, half of whom might be from outside of the United States, was necessary because of the character of the work done. Interest in them was so great that it became necessary to announce some time in advance that the registration list was full.

The National and Area Group Meetings, for those interested in the work in designated fields, called together several thousand workers who were eager to learn of the problems of the land chosen.

The nineteen denominational gatherings held on Saturday morning gave welcome opportunity for church workers to meet their own leaders and to talk with them. At other times during the Convention denominations were forgotten in the desire to learn what others were doing to hasten the coming of God's Kingdom.

The second remarkable feature of the Convention was the provision made, not only in these morning meetings, but at the general sessions as well, to hear from Nationals from Europe, South America, Asia, Africa, and North America. The richness of this part of the program may be judged from the extracts from the many addresses made as given in later pages of this volume.

IX. AT THE AREA MEETINGS

ONE of the outstanding features of the entire Convention in importance to the world-wide work was the series of ten Area Meetings held Friday afternoon. Dividing the entire world into ten areas, delegates to the Convention and Southern California people who were interested gathered in the auditoriums of ten down-town churches and heard speakers present the needs and the progress of the work of Religious Education around the world.

A capacity crowd filled the auditorium of the First Congregational Church and were thrilled by an address by Miss Lily Ho of Nanking, China, on the subject, "Christ's Call to the Young Women of China." Other speakers at this session, which had to do entirely with the work in China, were Rev. T. C. Bau of Hangchow, Prof. T. F. Pan of Shanghai, and Rev. Donald Fay of West China Union University. The program was followed by an open forum conducted by Rev. E. G. Tewksbury, who is the Secretary in charge of the Religious Education work in China. This meeting brought out the very great need for the development of an entirely new Christian literature for the churches of China.

The large Bible Institute auditorium was completely filled with people who were interested in the work in India and Burma. Bishop Fred B. Fisher of Calcutta, India, brought out in a forceful manner the great need for reform in the social and community life, especially for the children of India. Dr. A. A. Parker, President of the Theological College at Jubbulpore, emphasized the need for a more complete program for the Christian nurture of India's children.

One of the most interesting programs of the entire series was that on Japan, which was given in the First Methodist Episcopal Church auditorium. A large number of Nationals from Japan took part in a program which developed two special needs of that country: a more adequate program of leadership training and a more complete series of indigenous study material.

Dr. Andres Osuna of Monterey, Nuevo Leon, Mexico, Director-General of Public Education for that state, thrilled an audience at the Plaza Mexican Methodist Church when he stated that

Mexico's present policy toward the teaching of religion is not aimed at any religious group, but is merely a patriotic effort to enforce the provisions of their constitution. His message showed that great gains have been made in education, both secular and religious, in the country to the south.

Other sessions dealt with the work in the following areas: Africa, Egypt, and the Near East, the Continent of Europe, Korea, Philippine Islands, and South America.

X. GRAPHIC PRESENTATIONS FROM FOREIGN LANDS

EARLY in the Convention there was great enthusiasm when national groups from many countries represented in the Convention, guided by Dr. Price, marched on the platform, bearing the banners of their respective countries. In this colorful parade of the nations, banners were unfurled from Mexico, China, Korea, United States, South Africa, Cape Colony, Gold Coast of West Africa, Brazil, Japan, Hungary, Germany, Norway, Greece, Czechoslovakia, Egypt and Anglo-Egyptian Soudan, Syria and Palestine, Belgian Congo, Philippine Islands, India, Canada, Yucatan.

After this thrilling display from countries where Christ is winning the people, came the Mizpah benediction and the Lord's Prayer, repeated by each in his own language.

When this Massing of the Banners was repeated Sunday evening at the Hollywood Bowl, many more countries were represented.

During the Convention various countries made graphic presentations of the Christian work done there. China staged a demonstration which was in charge of Prof. T. F. Pan of Shanghai, Joint Secretary of the China Sunday School Union. This depicted some of the many problems to be faced: as the size of China; the many districts; the wave of enthusiasm for the new China; how to place the Bible in the hearts and minds of the Chinese people. Followed then a display of flags, which showed the development of China—the dragon flag, the five-colored flag, the Nationalist flag, and, finally, the flag of the China Sunday School Union.

Korean delegates gave a vivid representation of 44 years of Christian history in that land; the growth was from no Christians in 1884; to 300 in 1888; to 5,000 in 1898; to 40,000 in 1908; to 120,000 in 1918; to 260,000 in 1928. (This figure does not include perhaps 100,000 Roman Catholic Christians.) If this rate of increase should continue for sixty years, Korea will have been won for Christ within a century from the beginning of mission work there.

Miss Avelina Lorenzana, of Manila, directed an effective tableau of young people from the Philippines. Characters were an American, representing Christianity; a Filipino man with the open Bible; a Filipino woman, representing the womanhood of the Islands. Other characters represented the Philippine Council of Religious Education, as well as various parts of the Islands. Thus the needs of the people and the progress made in spreading the Christian religion were made known.

XI. OTHER FUNCTIONS AND SPECIAL GATHERINGS

IN memory of the World's Eighth Convention at Tokyo in 1920, the delegates from Japan entertained at luncheon officers of the Convention, members of the World's Executive Committee, and many foreign representatives.

Mr. James Kelly, General Secretary of the British Section, with Mrs. Kelly, invited the officers of the Convention and members of the World's Executive Committee to a dinner.

In recognition of the John Bunyan Tercentenary Celebration, several hundred delegates gathered at a luncheon and listened to speakers who were introduced by Mr. Hugh R. Monro of New York City, among these being Mr. Joseph W. Whiting, an officer of the Bunyan Meeting at Bedford, England, who read the following greeting:

The Bunyan Meeting House, Bedford, sends cordial greetings to the Bunyan Tercentenary Festival being held on the occasion of the World's Sunday School Convention at Los Angeles.

John Bunyan was our minister from 1672-1688, writing "Pilgrim's Progress" during his second imprisonment in the cause of religious liberty on the River Bridge in the town gaol—the den wherein he dreamed of the way to the Celestial City. Our present sanctuary occupies the site of the "Old Meeting" erected in 1707 to take the place of Bunyan's Barn in the orchard in Mill Lane.

Bunyan's work, "Divine Emblems," reveals the lover of boys and girls and the pioneer in religious education. To the spiritual children of the Pilgrim Fathers, and all co-workers with the Most High, this church sends its very best wishes, and prays that your efforts to win the children for Christ and His Kingdom may be crowned with success. Days pass like pilgrims, but we are heirs of a precious promise that the Sons of God shall inherit the everlasting Kingdom.

Hundreds of delegates who had been captivated by Mrs. Grace Widney Mabee's remarkable arrangements for the music of the Convention, and who were attracted by the prospect of hearing from a master of this subject, concerning Music in Religious Education, flocked to a luncheon at which Mrs. Mabee presided. Those present had the opportunity of meeting Mr. Charles Wakefield Cadman, author of the World's Prayer, which was sung with such effect at the Convention sessions.

On Tuesday afternoon, as the Association officials closed their conference at the First Methodist Church, they were loaded into

fifty automobiles for a thrilling excursion. Led by Mayor Cryer, and escorted by a corps of motorcycle police, they toured Los Angeles and suburbs, returning to the Elite, where they were the guests, to the number of 241, of Mr. and Mrs. J. G. Warren at a most delightful dinner party.

The Korea Fellowship Banquet drew many delegates who wished to do honor to those who came from The Land of the Morning Calm.

The Council on International Relations of Southern California arranged a Good Will supper at the Tea Garden, Hollywood Bowl, that foreign delegates and Los Angeles citizens might meet each other. This was held immediately before the great Sunday evening Song Festival at the Bowl. Dr. von KleinSmid presided.

On the Convention Sunday morning, there was a breakfast for all young people registered at the Convention. Mr. Arnold Johnson, of Southern California, presided. There was a discussion of the so-called, "Youth Movement," what it means and what it is accomplishing.

It was agreed that the young people of all nations must coöperate in their efforts to accomplish the worthwhile things for which the youth of the world today need to strive. Actions, rather than mere talk, should be one of the aims. There should be a willingness and sincere desire to coöperate with adults who are trying to apply Christ's principles in their everyday lives. Youth has the courage to attempt to make professed beliefs and actions agree. The Christian young people of the world must work together toward this end.

XII. THE MUSIC PROGRAM

By Mrs. Grace Widney Mabee, Chairman

THE fact that music can be made a vital part of the religious development of the youth of the world was demonstrated beyond question at the Convention. The response from the hundreds of singing groups from all parts of Southern California was most inspirational—all giving of their God-given talents to make this occasion one of outstanding spiritual benefit.

With the assistance of the prominent musicians named in later paragraphs the work was truly a service of love.

Mr. Shirley E. Harvuot, President of the Federated Church Musicians and Director of the Hollywood Christian Church Choir, as chairman of choirs secured the registration of 2,000 singers; these were augmented by many foreign groups—Parent-Teacher choruses, and Women's Club singers, making over 3,500 in all. He was ably assisted by Mrs. E. A. Erickson and others.

Mr. Glenn M. Tindall, Supervisor of Musical Activities for the Playground Department of the city, was director of the Hollywood Bowl program on Sunday night and, together with Miss Kay Shank, arranged the beautiful service of Part 1 in which the Spirit of Music and the Spirit of Worship took part. They in turn announced the various national groups, such as Swedish, Swiss Yodlers, Germans, Japanese, Welsh, Norwegians and Danish, Korean, Tyrolean and the choruses sung by the combined national groups in the anthems, "World's Prayer,' by Mr. Chas. W. Cadman, and "Thou God of All Nations," by Mr. William Lester (written especially for the World Convention and dedicated to Mrs. Mabee). A most appropriate number called "Nature's Praise to God," by Beethoven, was sung by a large men's chorus. The climax of that evening's program was the flag parade, which represented nearly sixty nations. The entire audience and chorus joined in singing "All Hail the Power of Jesus' Name" as the flag bearers marched down the aisles from the top of the Bowl on to the stage. What a manifestation of world brotherhood!

Part 1 of this Bowl program was given through the courtesy of the Los Angeles Playground Association, Mr. George Hjelte, Superintendent. The beautiful lighting effects, symphony orchestra and flag parade will remain in the memory of all. Part II was in charge of the Chairman of Music, and she introduced Mrs. Leiland Atherton Irish, Chairman of the Hollywood Bowl Symphony programs, who in turn gave a cordial welcome to all in attendance. The officials of the World Association were also presented, as was Mrs. Edgar Stillman Kelley, President of the National Federation of Music Clubs. After a solo, "I Will Praise the Lord," Mendelssohn, sung by Mr. Frans Hoffman, of Amsterdam, Holland, Dr. W. C. Poole, President of the World Association, gave a Vesper Message. The singing of "Blest Be the Tie That Binds" closed the greatest religious gathering of 40,000 people that ever assembled "under the stars."

Mr. Walter E. Hartley, Dean of the Organists' Guild, and head of the Music Department of Occidental College, also Organist-Director of the First Methodist Church Choir of Pasadena, provided organists and pianists for every session, including the conferences, and no one failed to appear at the time appointed.

The opening welcome on Wednesday afternoon, July 11, was sounded when "God of Our Fathers, Whose Almighty Hand," by Warren, was sung by a massed chorus of 1,300, accompanied by the trumpeteers. Another feature of that initial session was the singing of the folk songs of the nations by 250 costumed children representing every nationality and race to be found in Los Angeles. These were directed by Miss Anne McPherson. While the curtain rose each evening the 1,300 singers on the stage with bowed heads sang one verse of a hymn such as "Softly Now the Light of Day," or "Sun of My Soul Thou Saviour Dear." This opened the meeting with a true spirit of worship which continued all evening. The responses after the prayer, "Have Thine Own Way," or "Now the Day Is Over," were also most effective.

Among the singing groups participating on the various programs were: the African M. E. Church Choir in Negro Spirituals; the American Bird Whistling Chorus in sacred selections; the Russian Balakai Quartet; the Idylwild Girls' Quartet; the

Junior Oratorio Society; the Philippine Chorus, and several special choirs from the large churches of the city.

On the second day of the Convention a Church Music luncheon was given at "The Elite" for 317 delegates. The speakers were: Dr. W. C. Poole, Dr. Lloyd Douglas, Dr. Rufus von KleinSmid, Sir Edward Sharp, Mr. John Victor, Dr. Samuel D. Price, Sr. Jose Luiz Braga, and Mrs. Edgar Stillman Kelley.

The three conferences on "Music and Youth" were very popular, the room being filled to capacity. A constructive program was outlined and the following subjects were discussed: "Music, a Vital Force in Religious Education"; "Music and Its Effects on Child Delinquency"; "Music's Part in Building Good Citizenship"; "How Colleges, High Schools and Theological Seminaries May Make Music a Part of Their Curricula"; "What the National Federation of Music Clubs Can Do"; "What Music Shall We Have in the Sunday School?"

The time has come when Christian leaders must be prepared to take full charge of the musical program of the church; they must organize Choirs of Youth and train them in the religious classics; teach them to appreciate only the best in music, and the best in literature; make them feel that they are essential in the upbuilding of God's Kingdom. The world is awakening to the fact that our educational scheme has not taken care of the emotions of the youth. Characters are formed in no better way than through the training of groups to sing the great religious classics and the beautiful hymns which are the inspirations of the best authors and composers.

If the music of this Convention has proven the value of this study to the delegates in attendance, then your chairman is well paid for the service rendered.

XIII. TWO SPECIAL MUSICAL COMPOSITIONS

THE anthem written for the Convention by Miss Mary Louise Dawson was set to music by Mr. William Lester. It was dedicated to Mrs. Grace Widney Mabee. The words of this hymn of fraternity follow:

Thou God of the Nations,
  Adown countless years,
Man's faith in Thy goodness
  Hath tempered earth's fears.
O calm Thou the tumults
  In men's hearts today,
Thy goodness and mercy
  Still grant us, we pray—
And ever lead us on,
And ever lead us on, ever lead us on!

Thou God of the Nations,
  Unite us we pray,
As comrades in service
  We may on our way
Give hope to the wide world,
  Make life rich and free,
Through friendships fraternal,
  And love's ministry—
And ever lead us on,
And ever lead us on, ever lead us on!

Thou God of the Nations,
  For wisdom we pray,
To guide and direct us,
  For veiled is life's way;
Give us of Thy pow'r
  That we may be strong,
Till love heals all malice,
  And right conquers wrong—
And ever lead us on, and ever lead us
    on, and ever lead us on!

Thou God of the Nations,
  All help comes from Thee,
Let peace reign forever,
  And truth make us free;
And to Thee all glory
  And honor be giv'n,

May Thy will be our will
On earth as in heav'n—
And ever lead us on, and ever lead us
on, ever lead us on!

Another great favorite was "The World's Prayer"; words by E. Milton Clasen, and music by Charles Wakefield Cadman. The forceful message was as follows:

War's hateful cry, and lust for worldly gain,
Have caused us endless grief and bitter pain;
Progress has taught the evil of our way,
And peace is dawning with a newer day.

We pray for peace on earth, goodwill toward all;
May Love, instead of hate, our hearts enthrall.
We pray that ev'ry nation sees the right;
That truth and justice rule in place of might;

That men-at-arms forever cease their reign,
And wasting war may ne'er return again.
From chaos and confusion there shall rise
Enduring peace and everlasting ties!

Forces of might, not right, have often ruled,
And all the world in bloodshed has been schooled;
Please God, no more vast graveyards where we kneel,
But join our hearts and hands for common weal.

XIV. THE SERVICE OF REMEMBRANCE

A PROFOUND impression was made by the solemn service conducted by J. M. Duncan, D.D., of Toronto, Canada, in memory of great leaders in Sunday School work who have died during the quadrennium.

This service was as follows:

Prayer

Almighty God, who art the God, not of the dead, but of the living, and with whom do dwell the spirits of just men made perfect, we bless thee for life and immortality brought to light through the Gospel of Jesus Christ, our Lord. We would ever give unto thee praise and thanks for all thy servants who have finished their course, who have fought the good fight, who have kept the faith, and to whom, thou, O Lord, the righteous Judge, hast given the crown of righteousness. Their journey ended, they have found their abode in the Father's house of many mansions; their work on earth well done, they have entered into their eternal rest; their witness borne to thy grace and Gospel, thou hast set upon them the seal of thine own approval. "For all the saints who from their labors rest" having witnessed a good confession before the world, "Thy Name, O Jesus, be forever blessed." Amen.

Scripture Reading

I shall read from the New Testament a few passages which come naturally to our minds in such a service as this:

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go . . ye know the way . . I am the way, and the truth, and the life. John 14:2-6.

Blessed are the dead who die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; for their works follow with them. Rev. 14:13.

And his servants shall serve him, and they shall see his face; and his name shall be in their foreheads. Rev. 22:3-4.

The Roll Call

The following are the names of those who were officially connected with the World's Sunday School Association, and have passed away during the quadrennium just closed:

1. The Honorable Justice John J. Maclaren, of Toronto, Canada. A lawyer of great distinction and from 1902 to 1926

a Judge of the Supreme Court and Court of Appeals in the province of Ontario. For over sixty years officially connected with Sunday School work. President in 1905 of the International Sunday School Association, and in 1923 President of the World's Sunday School Association, and for many years a member of the International Lesson Committee.

2. His Honor Judge Seth P. Leet, of Montreal, Canada. A great churchman, an ardent Sunday School teacher, and an honored leader in the work of the World's Sunday School Association of which he was an Honorary Vice-President.

3. Rev. Frank Johnson, of London, England. A man of wide culture and deep insight who, as Honorary Secretary of the British Lessons Council, editor of the Sunday School Chronicle and the Graded School Quarterlies and Publications, did much to direct the Sunday School movement along both educational and evangelical lines.

4. Rufus W. Miller, D.D., of Philadelphia, Pennsylvania. An enthusiastic advocate of Church union, a lover of children and an earnest worker in the cause of Religious Education.

5. W. E. Chalmers, D.D., of Philadelphia, Pennsylvania. A man greatly beloved for his qualities of head and mind. Director of Young People's Work and Teacher Training in the Baptist Publication Society. A leader much trusted and highly honored in the International Council of Religious Education and in the World's Sunday School Association.

6. Mr. W. H. Groser, of London, England. Connected for more than sixty years with the National Sunday School Union in England and Wales, he enjoyed, in an unusual measure, the esteem and confidence of his fellow workers in that organization.

7. Mr. George F. Guy. A well-known citizen and Sunday School worker of Los Angeles, California, and the bearer to the Glasgow Convention in 1924 of the invitation to hold this Convention in his home city. "A citizen of no mean city" here, he has entered into the full enjoyment of the "city which hath foundations, whose builder and maker is God."

8. Mr. Edward Sargent of New York City. A member of the Protestant Episcopal Church, and as a representative of that body on the Executive Committee of the World's Sunday School Association, was a loyal friend and supporter of the work of the Association.

9. Rev. J. W. Fleming, D.D., of Buenos Aires, Argentina. A Scottish minister who served his countrymen in that South American capital, and was a valued helper in the missionary work of the World's Sunday School Association.

10. Mr. E. P. Selden, of Erie, Pennsylvania, a member of the Executive Committee of the World's Sunday School Association, who served the interest of that body with fidelity and efficiency. In particular, a liberal supporter of the work of the Association in Austria.

11. In addition to these names of members of the Executive Committee of the World's Sunday School Association, that of Mr. George W. Penniman, of Pittsburgh, Pennsylvania, should also be mentioned here. Mr. Penniman rendered very valuable service to the work of the Association and to the cause of Religious Education in general, having for many years been closely associated with Mr. W. H. Hartshorn and Mr. H. J. Heinz, both of honored memory.

PRAYER

Lord, thou hast been our dwelling place in all generations. Frail and feeble children of men, who spend our little day in this world of thine, and then pass away, our accustomed place knowing us no more. But with thee there is no change and of thy faithfulness there is no end. Thy Kingdom is everlasting. Thou dost bury thy workmen, but dost ever carry on thy work. Patriarchs and prophets and apostles, teachers and leaders come and go, but Jesus Christ is the same yesterday, today, and forever, the Pioneer who has gone before us in this life of faith and who brings to perfection all that for which his faithful followers labor and strive. We would cherish the memory of these thy servants whom, with loving hearts, we have named before thee. They have obtained a good report through their faith. In their day and with their light, they planned and labored for the childhood and youth of the world, ever looking for the dawn of a new day to be filled with wider opportunities and greater achievements. To that better day thou hast brought us. For us thou hast provided the better things for which they longed and hoped. They labored, and into their labors we have entered. Give us grace, O Lord, that we, in the same spirit that animated them, may take up the burden which they have laid down, and continue in thy name and in thy strength their unfinished tasks, realizing our debt to them and seeking that through us their work of faith may be made perfect. Amen.

And now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal Covenant, make us perfect in every good thing to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be the glory and honor forever and ever. Amen.

XV. THE CONVENTION DAILY

AT the request of the Program Committee, the staff of the International Journal of Religious Education issued daily, for free distribution to all delegates, a helpful eight-page paper which made announcements that could not be given from the platform, told the news of the previous day, and spoke of good things to come. Copies were received eagerly, especially on the last day, when an enlarged issue presented a running story of the Convention, for the use of those who desired to report at home, concerning the sessions.

The initial issue contained the salutatory message, with the title, "I Make My Bow":

I am the *World's Convention Daily.* I have but just arrived on the scene. I am so new, you can smell the fresh ink on my face. This is my first issue. Five others will follow in the course of this Convention.

Officers of the World's Sunday School Association, I greet you! Delegates, who have come by the thousands from every land where the name of Christ is named, I greet you! Christian people of Los Angeles, mine hosts, I greet you!

I have come to serve you, at the request of your Program Committee. It is my purpose to help you understand what is going on in this great Convention, what are the coming events, what are the outstanding things which have happened. I will help acquaint you with giants who are on this program, and some of the lesser known but no less consecrated Christians in the pews. I will give you something to carry back with you from this Convention. And should you so wish, I will serve as your messenger to speed the gist of the Convention to your waiting loved ones.

I am not so large as my father, the *International Journal of Religious Education.* He appears every month with many messages on religious education and how to do your Sunday School work better. I want you to meet my father. He is in Booth 77, Exhibit Hall. I could say much about him, but would rather let him speak for himself.

I am the *World's Convention Daily.*

The Board of Editors of the daily was made up of Dr. Paul H. Vieth, Chairman; Dr. Percy R. Hayward, Miss Mary Alice Jones, Dr. H. Shelton Smith, Mr. Harry C. Munro, and Miss Gloria Diener.

Exterior

Interior

SHRINE CIVIC AUDITORIUM

The Congressional Exhibit

The Educational Exhibit

XVI. THE EXHIBIT

By Allan Sutherland

IT was gratifying to hear from many the statement that the Exhibit was the largest, the best, the most varied, and the most helpful yet shown in an international gathering of Sunday School forces. The interest manifested by a large number of the delegates was most heartening. Publishers made special efforts to display their most attractive material. Much credit is due Mrs. George F. Orloff for her invaluable assistance in mounting and displaying the educational and foreign exhibits to the best advantage, and to Mr. G. W. Ludlow, Chairman of the Committee on Exhibits, for his painstaking work and hearty coöperation.

It was inspiring to note the eagerness with which the delegates sought to increase their store of knowledge of the important work which had brought them together. Groups were almost constantly about the several booths, and, with note-book in hand, sought solutions of problems that were uppermost in their minds.

Scarcely a phase of Sunday School work was left unrepresented, and it was a rare privilege thus to get into direct contact with the best that the entire world has to offer for the material improvement of our schools and for the spiritual uplift of those who attend them. All that was most helpful in Bible study promotion, material for manual work, maps, flags, music, lantern slides, cards, leaflets, record books, pictures,—indeed practically everything of an inspirational nature to Sunday School workers was to be found there.

The exhibit of the Vacation Bible School work seemed to attract much attention, especially the hand-work of children of China, Japan, Mexico, Philippine Islands and other countries. The exhibits of the Church schools also proved of interest to many,—the orders of service, special study courses, scrapbooks, models, maps, etc.

The beautiful pictures portraying scenes in Palestine were greatly admired, and maps showing the vast extent of the Moslem world gave rise to sober thought. The exhibits from Egypt were most interesting, especially those setting forth incidents con-

nected with the stories of the Prodigal Son and of the Good Samaritan.

A worth-while lesson was taught by the display in the Korean booth of eighty-seven well-worn Bibles belonging to members of one church, with the legend: "Worn by *use,* not by *abuse.*" What church in Christian America could make such an exhibit?

Exhibits from twenty countries were displayed. Much regret was expressed because the contributions from Great Britain were lost in transit.

We are sure that the ideas and suggestions received from the fine exhibits in California will have far-reaching results in helping us to rear our children to be obedient unto the Lord, and in inspiring in our Sunday School workers an abiding longing for more of the beauty of holiness in our lives, and for a right conception of what it means when we pray the great Convention theme: "Thy Kingdom Come."

In the Educational Exhibit more booths were devoted to: Algeria; American Mission to Lepers; Argentina; Armenia; Australia; Bible Institute; China; China Famine Relief; China —Vacation Bible Schools; Children's Work Division; Congo; Czechoslovakia; Egypt; Greece; Holland; Hungary; India; Information—Educational Exhibits; International Council; Japanese Dolls (World Friendship Among Children); Korea; Lesson Material and Papers; Methodist Book Concern; Mexican Friendship Bags; Near East College Association; Near East Relief; Palestine Paintings; Parent-Teacher Association; Peace Exhibit; Persia; Philippine Islands; Sweden; Temple Baptist Film; Vacation Church School; W. C. T. U.—Los Angeles Union; Y. M. C. A.; Y. W. C. A.; also Departmental Exhibits: Cradle Roll; Beginners; Primary; Junior; Young People; Adult; General; Administration.

For the first time in the history of the World's Sunday School Association, due to the wonderful space which was allotted for exhibits, the Exhibit Committee deemed it wise to have a publishers' exhibit as well as an educational exhibit. The publishers are to be congratulated on the splendid display which they made, all of which was executed at great expense to them. I doubt if any publisher made enough sales to cover the expense of his booth, freight and express charges, and railroad fare for his representative.

The following exhibitors had one or more booths: American Baptist Publication Society; American Bible Society; American Issue Publishing Co.; Anti-Saloon League of America; Berean Book Rooms; Bethany Press; Bible Institute; Biola Book Room; California Christian Endeavor Union; Century Publishing Co.; Chamber of Commerce; Christian Board of Publications; Christian Endeavor; Christian Herald; Cokesbury Press; Collins' Clear Type Press; William Collins' Sons & Co.; Concordance Publishing Concern; Congregational Publishing Society; David C. Cook Publishing Co.; Doubleday, Doran Co.; Eden Publishing House; Educational Exhibit; A. H. Eilers & Co.; Richard Elias; E. O. Excell Co.; Eye-Method Publishing Co.; Free Methodist Publishing House; C. R. Gibson & Co.; Goodenough & Woglom Co.; Gospel Trumpet Co.; Harper & Brothers; Holy Land Bazaar; House of Good Books; Intercollegiate Prohibition Association; International Council of Religious Education; Japanese Wares; Jones Book Store, Inc.; Kings Business; Charles W. Kinnear Pictorial Laboratory; Lorenz Publishing Co.; Macmillan Co.; Methodist Book Concern; Missionary Education Movement; National Baptist Publishing Co.; National Child Welfare Association, Inc.; Near East Relief Industries; Oxford University Press; Pilgrim Press; Post Office; James Pott & Co.; Presbyterian Board of Christian Education; Providence Lithograph Co.; Fleming H. Revell Co.; Rodeheaver Co.; John Rudin & Co.; Scientific Temperance Federation; Shimizu Lacquer; Standard Publishing Co.; Sunday School Publication Board of Nashville; Sunday School Times; Allan Sutherland, Director of Exhibits; Union Gospel Press; University of Chicago Press; University of Southern California; Westminster Press; W. A. Wilde Co.; National Woman's Christian Temperance Union; Woman's Press; World League Against Alcoholism; Yosemite Valley Railroad Co.

XVII. THE WORLD'S ELEVENTH SUNDAY SCHOOL CONVENTION

"WHERE will the next convention be held? Of course you are going!" On every hand delegates heard such inquiries. It was pretty well understood that the choice would be fixed on South America, since at Glasgow the South American delegates had withdrawn in favor of Los Angeles their pleas for the Convention of 1928.

The sub-committee appointed by the Executive Committee to consider applications for the Eleventh Convention announced that they would welcome invitations and would listen sympathetically to arguments. But when Buenos Aires and other South American cities withdrew from the race in order that there might be no opposition to the claim of Rio de Janeiro, the committee found their task easy. Señor Braga and his associates gave assurance that everything possible would be done for the comfort of the delegates and the well-being of the Convention. This information led the Executive Committee to announce to the Convention that the capital of Brazil would be the place, and that the time would probably be July, since that is the month when Rio can offer some of its most delightful weather. Of course July in the Southern Hemisphere is a midwinter month, but the climate is apt to be much the same as that of Los Angeles in January. The slogan is now "Rio de Janeiro—1932."

"So make your steamer reservation as soon as you reach home!" Dr. Hopkins said, when he gave the announcement.

XVIII. WORLD'S PILGRIMS

ONE of the interesting features of a World's Convention is the banquet of the World's Pilgrims' Association. At the Los Angeles banquet the following officers were elected:

President—Dr. W. C. Pearce, Los Angeles, California.
Vice-President—Dr. W. G. Landes, Albany, New York.
Secretary—Mr. Fred P. Stafford, White Plains, New York.

Convention Representatives

1. Rev. Edward H. Brooks, Los Angeles, California.
2. Mr. Simon D. Turton, Orange, New Jersey.
3. Mr. John Victor, Budapest, Hungary.
4. Mr. Albert La Huise, Zeeland, Michigan.
5. Mrs. J. A. Walker, Denver, Colorado.
6. Mr. Arthur Black, London, England.
7. Mr. Charles M. Campbell, Pasadena, California.
8. Mr. F. E. Parkhurst, Wilkes-Barre, Pennsylvania.
9. Sheikh Metry S. Dewairy, Cairo, Egypt.
10. Prof. Lootfy Levonian, Athens, Greece.

XIX. NEAR EAST RELIEF

THE enthusiasm created by Near East Relief, the great organization that has done so much for the children of Armenia, and that has done still more for the children and their parents who have given to the starving Armenians, was shown in a tremendous way at the dinner and two breakfasts given by the organization during the Convention.

At the dinner, where the attendance was nearly three hundred, pictures of the Near East were shown, and the status of the work was explained.

At the first breakfast leaders of many denominations talked of methods of carrying on the religious educational work developed under Near East guidance, after the organization lays down the burden on June 30, 1929. The feeling was unanimous that the World's Sunday School Association must assume this as a part of its work. A committee was appointed to consider plans, made up of Mr. Hugh R. Monro, New York City; Mr. S. B. Chapin, New York City; Dr. Robert M. Hopkins, St. Louis; Dr. Luther A. Weigle, Yale University; Dr. Hugh S. Magill, Chicago.

The second breakfast was called to talk of ways and means to conserve the inestimable value of Golden Rule Sunday. Of this meeting President Poole, of London, was Chairman. Present were a number of officials of the Greek Orthodox Church, who urged the continuance of the observance of Golden Rule Sunday; it is now, they said, on the calendar of their church. Sheikh Dewairy, of Egypt, told of the enthusiastic observance of the day in Egypt, not only by Christians, but by Mohammedans, who speak of "Golden Rule Meals."

Resolutions were adopted as follows:

1. That we see in the observance of International Golden Rule Sunday an important contribution to the educational and spiritual development of the Sunday School, as well as a practical expression of philanthropic and individual goodwill.

2. That we urge the world-wide observance of International Golden Rule Sunday in 1928, with the understanding that the financial benefits shall accrue to the children of the Near East. In view of the needs of the impoverished in other parts of the world, we recommend that application of the further benefits of Golden Rule Sunday be referred to the special committee appointed to conserve the religious and educational work of Near East Relief.

XX. THE FINDINGS

1. Conference of Officials

FACING a day of unparalleled interest and opportunity in religious education, the Conference of Officials records the following summary statement of findings.

I. Situation on the Fields

1. Profound gratitude is expressed for the progress recorded in reports from the mission field. Advance is noted not alone in statistics of growth in number of Sunday Schools and the enrollment in Christian day and boarding schools and Sunday Schools, but in an even more marked way in development in curricula, methods, and leadership training.

2. Wide differences are revealed both in outlook and in practice. These vary all the way from uncritical, persistent devotion to antiquated methods and materials to a determined, open-minded, insistent search for new and more effective ways of applying the Gospel to the needs and problems of the modern world. These differences emphasize anew the vast need for an adequately trained lay and ministerial leadership.

3. The unparalleled development of State education, its increasingly secular character, and the strong tendency of governments to insist on the control of all education create new problems of great magnitude, demanding serious consideration, wide conference with government leaders, the wisest possible counsel, tactful action, and an unfaltering determination to preserve spiritual values for the youth of the world.

4. The increasing tendency towards the interpretation of human life and the universe in naturalistic and mechanistic terms, with an accompanying emphasis upon material values, is viewed with serious concern. Only a fully Christian religious education, Christ centered, which finds at the heart of the universe the loving purpose, and the dynamic will of a heavenly Father finding expression in the lives of his human children, is adequate to the needs of such a day.

II. Religious Education in the Missionary Enterprise

1. Religious education today should be central in the entire missionary enterprise. This is revealed not only by the increasing interest manifest in all parts of the world, but by the place which it occupied in the discussions and findings of the recent meeting of the International Missionary Council at Jerusalem.

2. There is need for clear statement of what we mean by religious education, of agreement upon what we believe to be its central objectives, the methods and technique by which its objectives may be attained, and the agencies which these objectives and methods require. We approve the statement adopted by the International Missionary Council, which we summarize and state in adapted form as follows:

Religious education for us, and the agencies which we represent, means Christian religious education, centered in life, experience, personality. In its full Christian sense it cannot be confined merely to instruction and vocational training. It must be continuous throughout life in the reconstituting of experience in terms of the life, teaching, and redemptive work of Jesus. It must promote the growth of a full, balanced, and purposive personality. Its range must be such as to extend our powers to the uttermost. This aim can only be attained when all the elements of our nature are brought into relation with a single dominant interest strong enough to inspire and employ the whole self, generous enough to qualify and equip for the service of the common welfare.

3. It is held to be desirable and necessary to make constant and ever larger use of the approved and tested values of modern educational science. All of our principles and methods are subject to revision in the laboratory of experimentation and actual use, and only such as are validated in their effect upon conduct and in the development of character and full Christian personality are to be retained.

4. The conference learns with satisfaction and gratitude of the enlarged definition given at the Jerusalem conference to religious education as affecting every area of human life. We agree that unoccupied territory is not to be interpreted merely in geographical terms, but even more significantly in terms of human life and activity. Some of our most insistent problems are to be found within the spheres of international relationships, war, labor, and racial feeling. The sphere of religious education is not merely church and school, but the home, the community, the nation, and human society as a whole.

III. Indigenous Lesson Courses

1. The present situation requires indigenous curricula. The new national consciousness in all nations, the emergence of autonomous churches and Interdenominational Councils, and the prominence of national leaders make this unmistakable. It is recognized that curricula that minister to the needs of life are not imposed from without, but are wrought out in life, very largely as a part of the actual process of living under the dominance of Christian ideals and principles.

2. As yet but little has actually been accomplished in the production of indigenous curricula. The demand exists, but the effective organization for production, the essential techniques, the requisite technical training, and the necessary funds are largely lacking.

3. The work of the missionary is recognized to be that of coöperation with national leaders in this central task. Increasingly the responsibility must devolve upon Nationals, with such mutual counsel and guidance as the needs of each particular field demand.

4. The foregoing does not mean that there is not now, and will not continue to be, urgent need for the translation of materials that have unmistakably proven their value in the experience of Great Britain and North America. Nor must be overlooked the very great suggestive value of a constant interchange of ideas, method, and materials between the various national areas.

IV. ORGANIZING AND FINANCING THE FIELD

1. Self-determination is fully recognized as legitimate and fundamental to any national unit affiliated with the World's Sunday School Association, and should be increasingly exercised as that unit advances in numerical, spiritual, and financial power, always with due regard to mutual consideration, brotherly love, and fostering care.

2. The need for the development of a statement of principles of representation is recognized. Among those that should be determinative in the organization of the World's Association are the following:

(a) The governing body of the World's Association should be composed of leaders chosen by each national unit in accordance with that unit's self-determined policy.

(b) Each unit's representation should be in proportion to such unit's numerical strength, with the provision that no unit shall be entitled to a representation that will give it preponderating influence.

(c) In fields where denominations are constituent members of the national unit their representatives should be officially chosen.

(d) The same principles that govern in the selection of representatives upon the Executive Committee of the World's Sunday School Association should be followed in the organization of national units.

3. While recognizing that there are large fields of endeavor in which little or nothing is now being done or can be done until far more generous support is provided, nevertheless the duty of fully financing the budget of every national unit should, ultimately, be the responsibility of that unit, but aid may be sought from, and freely given by, those units which have larger financial resources until all reach the ideal of full self-support, and are able to assume the responsibilities of missionary extension. Effort should be made to develop among all peoples a world-consciousness, manifest in a spirit of generous giving toward the common enterprise of world evangelization through Christian education.

All budgets should be founded on sound business principles and characterized by vision, prevision and some means of revision when necessary. They should include, in every case, beside the amounts to be raised for self-support from the field and from other sources, a definite appropriation for the world-wide task. In the raising of the budget, each unit, each congregation, and each individual should be encouraged to contribute according to his ability.

2. Seminar on Organizing the Forces of Religious Education

1. Since all the developments of the present period indicate an ever-increasing need for coöperative interdenominational work, on a local, national, and international scale, conserving all the rights of the various churches involved, we desire to go on record as heartily endorsing the plans of coöperation embodied in the organization and operation of the World's Sunday School Association, the Internatinal Council of Religious Education, and their recognized auxiliary units. We pledge ourselves to spread the spirit of friendship and coöperation which these organizations exemplify.

2. With respect to financial assistance given the work in various fields, we recommend as follows:

(a) In undeveloped fields where no area organization has been set up, we endorse the policy of the World's Association committee of making direct grants in aid of local Sunday School associations.

(b) Wherever denominational work is well developed and coöperative enterprises have been begun (bearing in mind that the National Sunday School Unions or committees on the various fields are representative of the denominations concerned), we suggest the propriety of approaching the denominational boards, with a view to arranging for equitable and proportionate grants in support of the work of the respective national Sunday School or religious education organizations.

3. We deprecate the antithesis set up in certain quarters between Christian Education and Evangelism, since we are convinced that educational evangelism, or evangelistic education, has been conclusively demonstrated to be the most effective way of bringing the child to Christ and leading him to live Christianity. Believing that the leadership of educational evangelism must have not only devotion to the task and personal Christian character, but also some degree of efficiency in the skill of teaching, we urge that all religious education organizations in the local church adopt as a fixed policy the plan of requiring acceptance of certain conditions and conformity to some educational standards from all persons who are allowed to become teachers or supervisors. We know that this is being done by an increasing number of church schools, with splendid results.

4. We recommend that, wherever practicable, local Sunday Schools adopt the policy of adding to the membership of the governing body of the school, pupil representatives of the departments above the Juniors; thus bringing the pupils' point of view to bear upon the operation of the school and, at the same time, making the organization more clearly a coöperative enterprise, shared in by both pupils and leaders.

5. We strongly recommend the establishment in every local church of an overhead, supervisory, religious education body, such as a Board, Council, or Committee of Religious Education. This body should represent the congregation as a whole and derive its authority from the official board of the local church. The experience of the many churches that have created such a body indicates that this is probably the most effective advance step in religious education work that any parish can take.

6. In view of the growing consciousness of the need for education along the lines of international and inter-racial friendship, we recommend as follows:

(a) That churches see to it that some one person, at least, is given specific responsibility for studying the opportunities for emphasis upon world fellowship provided by study courses, discussion topics and other elements included in the suggested programs that come to the local church, through the channels it regularly uses, and for securing adequate attention to, and use of all such opportunities.

(b) That Church Schools make a wider use of available elective

courses for young people's and adult groups which inculcate the ideals of world fellowship and world peace. Also that church editorial boards and curriculum bodies provide more such courses.

(c) That churches, or groups of churches, make a larger use of drama and pagentry in the promotion of that better understanding of other peoples which is a prerequisite to world fellowship.

(d) That organizations in the local parish arrange to stimulate the practice of welcoming persons of other nations or races into the homes of the church families, and of personal, friendly visitation of such so-called "aliens" in their own homes.

(e) That additional use be made of the tours to other countries or around the world organized by Christian leaders, and openly aiming to deepen sympathy and understanding for the people of other lands, and to provide contact with the missionary work of the churches.

7. We record our unanimous judgment that the discussion in this seminar group has been profitable in an extraordinary degree and we urge that the plan of technical seminars be continued in future conventions.

3. Seminar on Training for Leadership and Teaching in the Christian World Enterprise

I. The Personnel of Leadership

A leadership training program requires as a first necessity potential leaders in whom are found the basic requirements of character and personality upon which all true Christian leadership must be built. Christ's service demands and deserves the best. Training is essential to effective leadership. Only through education and training can religion have its perfect work in that enlargement and enrichment of character and personality essential in him who is to be a true leader in Christ's kingdom.

There is no essential distinction to be made between the qualifications necessary in a missionary and a leader who is a National. Missionary or National, first and last, must be a Christian in the full meaning of that term. To be a Christian leader he must live a Christ-centered life. He must find in Jesus not only his own Lord and Master, but the answer to the world's deepest needs, the revelation of the character and the will of God, the sufficient and only Saviour of mankind. The qualities that found their finest exemplification in the character of Jesus must be exemplified in his life. He must have a creative personality, prophetic vision, sympathetic understanding, a passion for righteousness, strong convictions without dogmatism, humility combined with aggressiveness, ability to do team work, the determination to trust national leadership and to work cheerfully and hopefully for its development. Without exception, great religious leaders have been men of prayer.

The national worker, as the missionary, should have a sacrificial spirit. He should be willing to serve on a basis that may be maintained by an indigenous church.

The minimum academic preparation for a missionary should be the

A. B. degree or its equivalent, with such specialization as the particular field and special line of service require. Training in both the laboratory and social sciences, religious education, and thorough Bible study should be stressed. Special preparation for particular fields is highly desirable. In the near future it will be imperative. Training should be such as to qualify the leader and teacher for intellectual and social, as well as spiritual leadership.

While lack of facilities for higher education on a large scale make an equal academic preparation impracticable for Nationals, with few exceptions, nevertheless the same general lines of preparation should be stressed. It is important that scholarship should be established, making it possible for some mature Nationals of every field to have the advantage of higher educational training.

The training of teachers in Christian day and boarding schools should at least equal the government requirements for secular schools of the same grade. The preparation of lay teachers in Sunday Schools should be equivalent to the Standard Leadership Training Curriculum. This is a goal to be attained gradually.

II. The Curriculum of Training

Within curriculum we understand to be included all of those activities, experiences, materials, and processes by which a person becomes an effective Christian leader. The major part of the curriculum of training is to be found in experience. There should be a transfer of primary emphasis from the mere mastery of textbook content to the means and methods of motivation of Christian living, of the control of conduct, and of the development of habits and skills. A training program to be effective in developing religious leaders must do at least three things: (1) Develop Christian attitudes, ideals, and appreciation; (2) increase significant religious knowledge; (3) create skill.

The religious leader must first of all be a religious person. He must not only know how to lead; he must possess compelling motives that he shall do what he knows. He must not merely be familiar with the technique of leading others in worship; he must have experience, and exemplify in himself, those values for which worship stands in the Christian religion.

Knowledge of significance to the religious leader includes a thorough acquaintance with the Bible, not merely facts about the Bible, but a grasp of those principles and ideals,—moral, social, and religious,—which make the Bible an ever-living source of spiritual inspiration and moral power. Significant knowledge also includes psychology, particularly educational psychology, the psychology of childhood and of adolescence; the sociological approach to religion and problems of conduct; and Christian teachings.

The best way to acquire skill is through practice, especially properly supervised practice.

The general plan of the Standard Training Curriculum is practicable for all fields, with such adaptations as the needs of particular situations require. The plan should not be allowed to become rigidly fixed, but rather should be subject to such revision from time to time as

experience may direct. The six required general units, areas of study, not textbooks, are everywhere of first importance. Other courses that should be required in some fields are Organization and Administration of Religious Education; and Training in Worship and the Devotional Life. A decided need is expressed for a course on World Brotherhood and Service.

The principle of specialization holds for all fields. In some fields abroad at present broad specialization within both the elementary and secondary divisions is necessary. The ideal of close specialization should be maintained and progress toward it attempted.

Wide differences in development and education require in many fields at least two levels of training: one that of the Standard Training Curriculum; and another on a lower level, more restricted in content and more simple in presentation.

Translation of standard textbooks from English should continue but every effort should be made to develop in all fields indigenous training courses.

III. Method of Training

Curriculum and method may not be sharply distinguished. It is to be recognized that much actual practice in leadership training is not in harmony with the principles approved for use with pupils. Too often primary emphasis is placed upon content. Supervised laboratory practice is a vital and essential part of training. Care should be taken that practice teaching be not used at the expense of the developing personalities of children. They should not be made the victims of inefficient practice, not even for the sake of training teachers. A larger use should be made of experimentation. To encourage practice teaching, the accrediting of laboratory practice under supervised conditions should be definitely planned.

IV. The Administration and Supervision of Training

The local church is the primary unit in the program of leadership training. It is of first importance that the atmosphere and spirit of the local church should be such as to develop its young people in love and service to God and man. If the local church is effectively to exercise its function of training, its leadership, it is necessary that the pastor and the superintendent feel definite responsibility for the program.

Our world fields report a large variety of agencies in use. In general, the most effective are reported to be the local church training class; standard training schools (ten period sessions) denominational and interdenominational; summer camp training schools; and religious education departments in colleges and seminaries.

Some of the agencies more or less commonly used are more noteworthy for their inefficiency than for their effectiveness. Too much of a tendency exists to retain in use agencies and methods that have long since demonstrated their ineffectiveness. In not a few situations the first necessity is to convince the responsible leaders of their need for a new approach to the problem of training.

An increased number of both missionaries and Nationals thoroughly trained in religious education is required for the adequate administra-

tion and supervision of leadership training. The field force engaged in the distinctive tasks of religious education in most countries is pathetically meagre, nor is the need as yet generally recognized.

V. The Function of the Mission Schools in Training Leaders for National Churches

It is to be recognized that practically all of the leadership now possessed by the national churches has been supplied by the mission schools. The schools have rendered in this particular an inestimable service. Without the contribution that they have made in leadership the national churches would be handicapped beyond all possibility of computation. To a greater or less extent practically all mission schools have been conscious of a responsibility for training Christian leadership and when for any reason they have been turned aside from this purpose they have deplored the fact.

Nevertheless there is need that specific training of leaders and teachers shall be more strongly emphasized than it has been in the past in most mission schools. The present inadequate supply of trained leaders demands that more than ever the training of leaders for the national churches shall be made a conscious, self-imposed responsibility. In no other way can a sufficient force of trained leaders for indigenous churches be supplied.

Many of the strongest young men and women educated in our mission schools do not relate themselves with the evangelical churches as leaders and teachers. Increasingly they are turning to secular pursuits. This ought not to be. The leadership of the indigenous churches must be made to appear the most promising and glorious service to be rendered by Christian young people. Increased facilities for training must be provided.

There are perhaps four outstanding reasons why the mission schools have not rendered a more effective service in training an effective leadership for the national churches. (a) A dearth of capable, genuine, native Christian educators ready to assist and advise the missionary leaders in this task. (b) Missionaries responsible for training leadership in our mission schools have not been, in most instances, themselves especially prepared for the training of leaders for the national churches. (c) The national churches, because of lack of vision or opportunity, have not taken the initiative in seeking out prospective leaders from among the children and young people to be trained in our mission schools. (d) An increasing proportion of the pupils in our mission schools have come from non-Christian or other than evangelical homes. Supplementing this is the deplorable fact that our pastors in many cases have not been able for economic reasons to send their children to our own schools. Each of these reasons constitutes a problem to the solution of which missionary leaders should give attention.

Present conditions on all mission fields demand special Religious Education Schools or Bible Training Schools for the training of the Christian leadership required by the national churches.

In addition, certain practical means may be employed to increase the effectiveness of the mission schools; thoroughly trained student pastors

may be attached to the faculty; only Christian teachers may be employed as teachers; retreats and practice tours may be arranged for promising students; personal contacts may be formed with the parents of students, directing their attention to full-time Christian vocations and instructing them in the nurture and training of their children.

The extent of effectiveness of government schools in helping to train Christian leadership for the national churches will depend upon the degree to which they are willing to allow supplemental religious institutions, such as the Y. M. C. A., the Y. W. C. A., Church Hostels for Christian students, and Week Day Religious Schools, to be developed in some kind of affiliated relationship or at least within physical proximity. Missionary and national leaders should seek in tactful ways to establish workable methods of coöperation.

VI. SPECIFIC TRAINING FOR CHRISTIAN WORLD FELLOWSHIP

Training for Christian world fellowship should enter more definitely into the objective and content of the curriculum of training. All of the materials and methods units should be enriched with additional materials from the life and literature of other nations. Increased provision should be made for scholarships and fellowships for mature students that wider contacts may be made among people of other races.

The textbooks in elementary schools and high schools need to be rid of biased and unfriendly judgments of other nations and races which tend to the development of racial, national, and sectional prejudices and hatreds. It is hard, by means of training courses, to develop world-mindedness in young people and adults whose minds have been poisoned in childhood. All propagandism in textbooks is deplored.

One of the most important of the objectives of our training program is the development of universal brotherhood, the breaking down of race prejudice, the destruction of all feelings of national and racial superiority, and the development of a spirit of understanding, helpfulness, and friendliness as sincere and as broad as the Gospel of Jesus Christ.

4. Seminar on Building the Curriculum

I. The seminar recognized at the outset in defining its terms that the word curriculum no longer means subject matter or textbooks or mastery of material. Modern education is interested in the type of personality that is being produced by the educational process. A rapidly changing world forces upon the Christian educator the consciousness that if he would serve he must meet growing persons of all ages where they are. So that the curriculum builder is faced by the question: "By what material and program, and by what methods, shall we best enrich and develop the personalities of the pupils?" This means that the teaching process is concerned with the whole situation of the pupils, and we are interested in habits and attitudes as well as knowledge mastery. The seminar then advanced to the position that content and method were tied together inextricably. The old textbook on methods apparently must go, along with the old theory of the curriculum as material-centered. The new curriculum is, in fact, interested in everything that happens to the pupil and consists of a total

series of teaching situations. The seminar was quick to respond to the caution that a pupil-centered curriculum does not mean that the pupil necessarily determines all. The teacher has a stimulating and revealing function. Again and again the seminar faced the conviction that the rich personality of the teacher, with a mature growing Christian experience, is of prime importance. Attention was called to the 1928 report of the committee on curriculum of the Department of Superintendence of the National Education Association in which for the first time there was clearly enunciated the conviction that every pupil in the United States should have opportunity to learn of God as well as of self, nature, and society. The seminar voices the conviction that Christian educators of America should accept the challenge and seek to provide a curriculum that shall acquaint our boys and girls with God.

II. Objectives of Christian education were considered by the seminar under the leadership of Dr. Veith, who made available to the group the results of the study recently made of this topic by the Department of Research of the International Council. This research was based upon a study of the writings of leading writers in the field of Christian education of the United States and Canada, and as interpreted by over four hundred leaders of religious educators. The seminar was convinced that the student of curriculum building in this field must give careful attention to this study as yet unpublished and recommends to the attention of the World's Association this material when made available some time this autumn.

III. The third topic of the first day's study considered the place of worship in the curriculum. The seminar is convinced that any curriculum based upon pupil experience must regard worship as of dominant significance. Worship should be integrated into the total experience of the child and youth. Rev. J. W. Clifford, of London, England, guided in this portion of the study.

The discussion thus far had referred often to "life situations" and their relation to the curriculum. It became desirable to pause for some consideration of this present-day emphasis. The teacher's problem is to know what the life situations of his pupils are and what the life situations are into which it is desirable that the pupils shall be led. Jesus' own method was found to be "life situation" in character. Today's emphasis is, after all, just a rediscovery of the Master Teacher's method. We are trying to build the new curriculum along methods which Jesus used. Two questions were now asked which were discussed by the seminar. "What are life situations?" and "How may life situations be discovered?" Attention was called to Research Bulletin No. 5, "The Development of a Curriculum of Religious Education" (International Council, 1928). This significant and illuminating document describes, in appendix C, "The Areas of Human Experience" and, in appendix D, "Christian Character Traits." By superimposing these two instruments a cross-hatch is created (appendix E) which helps us to discover our lack of knowledge. The discussion that followed showed that it will be necessary to make the teaching process positive and enriching if we wish to assure the desired growth of per-

sonality. A freely-talking class group is not necessarily being educated, nor is a "radiant" personality assuredly a creative teacher. The question, "What life situation should be stimulated?" revealed a great problem as yet largely unsolved. A sobering question—"How can we hope to meet the life situations of a child in forty hours a year?"—revealed the inadequacy of our present time schedule in the Sunday School. We must coördinate our Sunday School program with home and school. This discussion emphasized anew the importance of parental coöperation and education. The seminar has resulted in the conviction that adult religious education is of prime importance. The question, "What will the new curriculum look like?" revealed the fact that we are just at the edge of a development that will be years in reaching full fruition. While a few courses are available we cannot be certain as to the ultimate form. The curriculum will be essentially a method guide. Materials will be furnished, activities suggested, other teaching experience cited, and bibliography furnished, but the teacher's initiative will be protected. The opinion was voiced that the life-situation curriculum would be largely elective, having perhaps a few required units. The question concerning standardization within a denomination revealed the conviction that perhaps our various communions would share the materials more with one another.

Sr. Andres Osuna presented a most significant discussion of the problem of indigenous curricula building, illustrating his point of view by an analysis of the psychology of the Latin people. The whole curriculum discussion of the seminar revealed the desirability of curricula originating within each national group. In no other way can a genuine life situation curriculum be developed. We can share with one another those materials and experiences of universal value, but each group must organize these experiences in terms of its own life situations.

The last day of the seminar series was devoted largely to a discussion of the project principle in its relation to the curriculum. Here again it was declared that in this modern term we are but reproducing Jesus' method. It was recognized that in its full application the curriculum will be markedly different for it moves from the pupil and his needs as a center and lessons are related to the daily experience of the group. A standardized curriculum scarcely seems possible, for there are wide differences of social situations, as rural, slum, or privileged classes. The racial groups and those of different economic levels call for different teaching guidance. Textbooks become all but impossible and reference material and pupil activity are substituted. Here again there is a new emphasis on properly trained teachers. Perhaps also there is a still more insistent demand for sympathetic and competent supervision. The department principals will assume a more important position and the demand for Directors will undoubtedly increase. Projects were classified as constructive, expressional, and social. Fear was expressed by some of the members of the seminar lest the interest in the project may make the pupil forget the objective—namely, Christ-like character and life. It was agreed that the Christian educator must test the results of his work constantly to assure himself that those

taught were being led into a consciousness of God and a desire to live like him.

It was recognized that the higher type of project is social in character and that socialized personality is our high objective. A discussion of the problem of the development of higher values and the assurance of evangelistic results revealed the necessity of constant evaluation of all teaching activity. The seminar recommends to the various denominational publishing houses that steps be taken to assemble in one place in each of the great city centers all available material suitable for project building, for the use of teachers and supervisors.

The seminar recommends that similar groups or seminars be organized wherever possible for the profitable interchange of experience in our common field of service.

5. Seminar on Special Problems

Session I. World Friendship and Coöperation

I. There is a widespread tendency to limit friendship to the members of a particular group—to those of the same church, social class, race, or nation. Even those who call themselves "Christian" often assume attitudes of indifference, aloofness, suspicion, superiority, pity, or contempt toward those of another race or nation. Racial barriers are erected in respect to church membership, attendance upon Sunday Schools, day schools, social gatherings, entertainment in homes, eating together, the enjoyment of equal privileges in public conveyances, hotels, and parks. A race dominant in government often discriminates against subject races or those of foreign nationality, curtailing the rights of citizenship and economic opportunity. Foreign travelers and business give offense by arrogant treatment of native races. Opprobrious epithets are applied by members of one race to those of another race.

II. Jesus Christ taught that God is the loving Father of all men and that his children should dwell together in brotherly love. "God is no respecter of persons." "He hath made of one blood all nations."

III. Failure to live up to this standard works to the disadvantage of all. Hatreds are engendered, the desire to retaliate is aroused, racial pride is fostered on the one hand while racial self-respect is injured on the other. Good-will and initiative are discouraged and specific racial contributions to the common welfare are prevented, to the impoverishment of society as a whole. At its worst, hatred develops into interracial strife, conflict, and war.

IV. Many causes contribute to this tendency. Misunderstanding, because of differences in language and custom, ignorance, prejudice, fear, the habit of making easy generalizations based upon superficial characteristics of color and speech, and sheer unwillingness to make the mental effort required to achieve mutual adjustment to those of another race.

V. The present situation is a challenge to Christian teachers everywhere to undertake seriously and directly the task of creating a spirit of friendship and coöperation between all peoples, nations, races, and classes. This spirit should be cultivated in children and youth, in

whom there is naturally an attitude of good-will. But vigorous effort needs also to be made to break down the prejudices of adults which are often, and inevitably, transmitted to their children. Moreover, changes must be brought about in group habits, customs, and institutions, in order that the members of each race may function freely in society. Many complicated social problems are no doubt involved. Nevertheless, no problem is too difficult for ultimate solution through application of the spirit of Jesus Christ.

VI. The following teaching objectives are recommended:

1. Closer mutual acquaintance between members of different racial and national groups.
2. Clearer understanding of the spirit of Jesus Christ in respect to inter-racial and international relationships.
3. Actual experience in coöperation and in the adjustment of differences and conflicts in accordance with that spirit.
4. Fuller understanding of particular racial and national social problems.

VII. Among teaching methods the following are suggested:

1. *For Children*

(a) Acquaintance with and appreciation of the lives of boys and girls of other race or nation, through pictures, stories, games, letters, visits, and coöperative projects. Excellent material has been published which should be made widely available.

(b) Cultivation of the spirit of Jesus, through stories revealing his attitude, and through the working out of rules governing conduct.

(c) Practice in living together in accordance with these rules, avoiding unkind epithets and settling all differences in a spirit of friendship and mutual forbearance.

(d) Observance of special days and seasons which lend themselves to the strengthening of the sentiment of universal good-will.

2. *For Young People*

(a) Appreciation of the achievements of other people in exploration, invention, art, science and religion, and acquaintance with their needs and problems. Much material is now available.

(b) Formulation of the principles of Jesus, based upon a study of his life and work, and discussion of inter-racial and international problems in the light thereof.

(c) Study and discussion of organizations designed to promote world friendship and coöperation. Also, study of the causes of war and the devastation and waste which result from war.

(d) Cultivation of the habit of measuring character according to Christian standards rather than by the accidents of speech, manner, or color.

(e) Actual acquaintance with representatives of other races on a basis of friendship, through mutual visitation in homes and churches, addresses, conferences, and as exchange students in colleges and universities.

(f) Participation in common projects for world welfare and the enrichment of life.

3. *For Adults*

(a) Fresh study of the life and teachings of Jesus concerning the value of human personality and the relations of men in society.

(b) Re-examination of the purpose and methods of Christian missions; elimination of all terms suggesting superiority or pity, (such as "heathen," "pagan," and the like, and the revision of maps upon which non-Christian areas are designated in black); careful study of missionary policies, seeking to avoid misunderstanding and resentment caused by the threat of intervention or use of force in protection of missionaries and mission property, and looking toward a discontinuance of exclusive foreign control of missions and mission churches; the disavowal of economic and political exploitation.

(c) Sympathetic study of organized efforts to solve inter-racial and international problems through conference and coöperation rather than by force.

(d) Support of common undertakings for the prevention of war, for the improvement of economic and social conditions, elimination of disease, intemperance, and vice, and the building up of wholesome family, community, and national life.

(e) The cultivation of mutual friendships with those of other races, through interchange of friendly visitors, travel tours sponsored by religious agencies, correspondence, conferences, and conventions.

(f) The study of international policies of government and the support of measures which make for friendship, coöperation, and peace rather than those which tend to create suspicion, fear, hatred, and war.

Attention is called to the declaration of the Executive Committee of the Federal Council of the Churches of Christ in America:

The Asiatic Exclusion section of the Immigration Law of 1924 has created an international situation that causes us grave concern. The manner of its enactment, the abrupt abrogation of the Gentlemen's Agreement without the conference requested by Japan, the insistence on a discriminatory law which Asiatics resent as humiliating, unjust, and un-Christian, and the affront to Japan's prestige as one of the great and equal nations of the world have combined to wound and grieve a friendly nation.

Many expressions of resentment and of disappointment in the idealism, brotherhood, and good-will of America have come from India and China, as well as from Japan. While Asiatics know and say that nothing they can do can change the situation or the law, they repeatedly declare their trust in the sense of justice which many of them still believe inheres in the American people and their confidence that the American people will ultimately set this matter right.

The careful consideration of this important and far-reaching problem leads us to make the following observations:

1. No Asiatic nation was or is asking for the privilege of immigration.

2. It was and still is possible to assure full protection from all dan-

gers of Asiatic labor immigration and at the same time to give Asiatics complete equality of race treatment.

3. A fundamental factor in the situation is the recent interpretation of our law of naturalization whereby eligibility to citizenship has been limited to persons of the white race and to persons of African birth or descent. This law was enacted when these modern problems were not before the nation. This law debars as unfit for citizenship, on the basis of color alone, persons of all other races whatever their individual character or qualifications.

4. The immigration law of 1924 provides that on July 1, 1927, a new quota principle for the regulation of immigration shall come into force. If that quota principle were applied to Japanese, Chinese, and East Indians, the number of immigrants annually admissible from these countries to the United States would be 150, 100, and 100, respectively.

5. President Coolidge declared in a message to Congress that "we ought to have no prejudice against an alien because he is an alien," that "the standard which we apply to our inhabitants is that of manhood"; and that "it is fundamental to our institutions that they seek to guarantee to all our inhabitants the right to live their own lives under the protection of public law," which means "the full right to liberty and equality before the law without distinction of race and creed."

In view of the foregoing facts and observations we are impelled to record our convictions:

1. That the dictates of humanity and the welfare of the world demand the recognition by all governments of the brotherhood of man and the inherent right of all nations and races to treatment free from humiliation.

2. That the United States cannot afford to over-ride the principle of essential human equality embedded in the Declaration of Independence.

3. That no nation can afford needlessly to flout and wound the feelings of other nations and peoples.

4. That the maintenance of justice, humanity, courtesy, and goodwill between the peoples of the Far West and the Far East is essential to the permanent peace of the Pacific and of the world.

5. That we recognize the need of restriction of immigration in order to conserve American standards of labor and living.

6. That Asiatics in the United States should be accorded their rights as human beings, and also their rights to which they are entitled by the letter and the spirit of the treaties under which they came to the United States.

7. That in the words of former Ambassador Woods, this action of Congress referred to above was an international catastrophe.

8. That we see at present no better solution of the problem than the application to Japan, China, and India of the quota law as it comes into force in 1927, which would result in the annual admission of 350 immigrants from these three sections of the Orient.

We therefore recommend to all right-thinking and peace-loving citizens of the United States the importance of giving these matters earnest study, to the end that in due time appropriate steps may be

taken to reëstablish right relations between the United States and the peoples of the Orient.

Session II. Christianity and Non-Christian Cultures

I. Every nation comprehends within itself a variety of cultural groups, each having its characteristic beliefs, forms of worship, traditions, aspirations, and ways of reacting to the world about it. This cultural inheritance constitutes the background of consciousness for each member of the group, it provides the framework of his thinking, it permeates his most intimate relationships, it is the language of complete understanding, it is the basis of effective coöperation, it furnishes the bond which holds him most closely to his fellows, it provides the sanctions for his conduct and protects him from the demoralizing and disintegrating forces about him; it is therefore to each individual his most precious spiritual possession.

II. This very cultural heritage which binds men together within the group acts however as a barrier between groups, tending to segregate them from each other, giving rise to misunderstanding, prejudice, animosity, conflict, and sometimes indeed to open warfare. Moreover, these groups tend to divide into smaller groups which likewise are set off against each other. Protestant Christianity is divided into numerous sects, Catholics are divergent from Protestants, Jews and Christians though having much in common seek to preserve their cultural distinctions; all these are even more keenly conscious of their separateness from those of other faiths. The most baffling aspect of the problem of world coöperation is precisely this, to secure sufficient understanding and sympathy between cultural groups to enable all to unite in the common purpose to ennoble and enrich the life of humanity everywhere. Protestants are seeking for some basis of coöperative endeavor, Protestants, and Catholics, and Jews are making common effort to solve economic and educational problems, Christian missionaries are confronted by the issues which grow out of the relation of Christian to non-Christian faiths.

III. The Christian approach to this problem must be that of the Great Teacher himself who "came not to destroy but to fulfil." It is the business of the Christian teacher to coöperate, rather than to compete, to plant a seed rather than to uproot, to discover what is good in other cultures and contribute something which will make them still better. This demands, on the part of the Christian teacher, an attitude of humility and respect, a willingness to learn, a sympathetic appreciation of what is regarded as sacred by his fellowman, while at the same time he is unshaken in his confidence that Jesus Christ has shown us the way to God and to attainment of the best for all men. With utter candor and sincerity he will seek to contribute the Christian dynamic to thought and life of other cultural groups, quite content that each shall integrate this into its own cultural inheritance. Therefore, the Christian teacher is primarily concerned in persuading men of all faiths to face together the needs of the world and in enlisting their coöperation in meeting these needs. As all work together to know God, to overcome temptation, to root out vice, to achieve freedom, to save childhood, to

ennoble manhood and womanhood, cultural barriers will be broken down, limited, and partial loyalties will be gathered up into a larger loyalty, superstition and fear will give place to knowledge and intelligent faith, and men everywhere will gradually come to realize their common interests and common destiny.

IV. The final objective of the Christian teacher is therefore the securing of more abundant life for all men. His immediate objective is to overcome the obstacles and remove the limitations to complete living. In any particular locality, the program will grow out of local conditions. But in any case he will seek to make men realize the contrast between what men are and what they might be, to become more certain of God and of his will, to enjoy more intimate communion with him and to appropriate more fully the spiritual power he is ready to supply. It will then be the teacher's task to enlist the coöperation of men thus equipped in the making of a better world.

V. The following methods will be found useful:

1. *For Children*

(a) Acquaintance, through visits, picture, and story, with the religious customs of other peoples, their ways of worship, their temples, their home and community life, their sacred days, not as curious or grotesque absurdities, but as serious efforts to know God and achieve the best.

(b) Cultivation of reverence, by explanation of the meaning of the symbols of Christian faith, the forms of worship, ordinances, festivals, architecture. Also, of the simpler customs of primitive Christianity and the direct approach to God in prayer and praise.

(c) Through Bible study and direct instruction, children may be helped to realize the close connection between worship and the concerns of daily life, to carry over into daily conduct the sense of group loyalty. They should have the experience of framing their own prayers for help and guidance, that they be true to the Christian ideals of family and church.

2. *For Young People*

(a) Sympathetic but critical study of the social conventions, ceremonials, civic and political institutions, regulations for family life, religious forms of worship and work and religious beliefs of Christians, seeking to understand how these have come about, what purposes they are designed to serve, and at what points they seem inadequate to present needs.

(b) Practice in self-government, in leadership, of group worship and organization, participation in studying the problems and shaping the policies of home, church, and community, in projects designed to give social expression to religious and civic emotions, and to deepen the sense of loyalty to group ideals.

(c) Sympathetic study of the folk-ways of other peoples. Visitation of other churches, cathedrals, and temples, and participation, so far as practicable, in other forms of worship. Study of the religious beliefs and usages of other races.

(d) Participation in common celebrations with those of other faiths, on festival and civic and sacred days, at times of national or world rejoicing over some achievement (as the flight of a Lindbergh), gratitude at some deliverance from danger and anxiety (as on Armistice Day), sorrow and sympathy in the face of disaster (as at the time of the Japanese earthquake).

3. *For Adults*

The conflict of cultures is most acute at points where those of different faith and heritage come into closest contact. Hence the need of overcoming prejudices and cultivating sympathy with those living in the same community.

(a) The most effective method for attaining unity is the common project for improving local conditions, social service projects in the interest of child welfare, community religious education, temperance movements, enterprises for improvement of recreation and use of leisure time, etc.

(b) Discussion groups to study distinctive characteristics of different faiths, Protestant, Catholic, Jewish, etc. Representatives of these faiths may be invited to answer questions on points regarding which the group desires more information.

(c) Study of Christian traditions in comparison with those of other religions.

(d) Constant effort to overcome prejudice in oneself and to challenge attacks on other faiths.

Session III. Social Evils and Economic Problems

I. *Intoxicants and Narcotics*

Nearly every people has found some means of stimulating its energies, of quieting over-strained nerves, or otherwise securing temporary release from the pain and stress of the struggle for existence. Many of the drugs used for this purpose are habit-forming, cumulative in their effect, destructive to physical health and moral control, demoralizing and dangerous in their social consequences.

Opium, with its derivatives, is the most devastating in its effects, producing an increasing desire for indulgence and rendering its victims more and more impotent to resist. In India and China, this evil is especially prevalent and has been greatly aggravated by commercial agencies seeking profit by increased manufacture and sale of the drug.

The use of alcoholic beverages is more common among Europeans and English-speaking peoples. Mohammedans and Hindus condemn their use. But Europeans and Americans, for both social and commercial reasons, have been responsible for introducing and increasing the consumption of wine, beer, and other liquors in Eastern countries.

The presence of these evils, and their alarming increase, is a serious obstacle to the work of Christian teachers and missionaries. Governments have sought to effect control by legislation. The League of Nations has devised a plan for the gradual reduction of the production and sale of opium by international agreement, in the hope ultimately of restricting its use to medicinal purposes. The United States of

America has outlawed the liquor traffic. But Christian education is essential to make legislation effective.

Education should seek to accomplish the following objectives:

1. The will to abstinence from all habit-forming drugs.
2. The development of a sense of social responsibility and the willingness to sacrifice personal satisfaction and financial gain for the larger social welfare.
3. World-wide coöperation in a common effort to eradicate these evils.

The following teaching methods are suggested:

1. *For Children*

(a) Scientific instruction regarding the physical and mental effects of habit-forming drugs and intoxicants, especially as to their impairment of the nerve centers and the power of control and resistance. Attention is called to the material available from the Scientific Temperance Federation in Boston, of which Miss Cora F. Stoddard is Secretary.

(b) Appeal to the motive of ambition to succeed in the life struggle and the desire to build up a strong and healthy body as the basis for a creative, abundant, and happy life. Emphasis upon the value of human life.

(c) Instruction concerning the danger to the individual and society of even moderate indulgence and the benefits already derived from prohibition.

2. *For Young People*

(a) Instruction regarding the social effects of alcohol and drugs, in an age of automobiles, railways, and high-powered industrial machinery.

(b) Instruction concerning the vocational handicap which users of drugs and narcotics will suffer as they seek employment.

(c) Instruction as to the economic and social waste, the menace to childhood and family life, the political corruption and social degradation which accompany the use and sale of alcoholic liquors and narcotics.

(d) Instruction regarding the extent and seriousness of this evil and the heroic efforts which society has made to eradicate it.

(e) Discussion of social customs in the light of these facts.

(f) Appeal to the motives of social service and self-sacrifice for the larger good of all.

(g) Discussion as to ways in which young people, as individuals or as a group, may work effectively to overcome this evil.

3. *For Adults*

(a) Serious study of the present world situation in all its personal and social aspects.

(b) Study of the efforts now being made, locally, nationally, and internationally, to rid the world of the use of narcotics and intoxicants. Especially to be commended are the reports of the Conferences held at Geneva, November, 1924, to February, 1925, on International Control of the Traffic in Opium. Also, the textbook, "Prohibition in Outline," by Johnson, Methodist Book Concern, N. Y.

(e) Study of the local and national situation and participation in common effort to improve it.

(d) Appeal, through sermons and conferences, for support of all laws designed to promote the social welfare and for the voluntary surrender of individual privilege to this end.

(e) Appeal to reinforce public opinion by refraining from personal remarks, practices, or commercial enterprises which tend to discredit social legislation.

(f) Appeal to newspapers, political and social leaders, to exert their influence on the side of sobriety, safety, and law observance.

(g) Appeal to patriotism and the sense of national responsibility to render world service.

II. *Relations of the Sexes, Marriage and the Family*

The continuance of the race has been provided for by the implanting of the sex instinct, next to hunger itself the strongest desire in the physical organism. The family is the fundamental social unit whose purpose is to nurture the child during its long period of infancy in an atmosphere of affection and protecting care.

Prostitution, polygamy, and divorce are evils prevalent among all races. They are due in part to ignorance of true purpose of sex, they involve reckless disregard of the penalties which attend the abuse of sex relations and a repudiation of social responsibility.

The understanding and control of the sex instincts are necessary to the development of Christian manhood and womanhood, the success of creative effort, the permanence of married love and the responsibility of parenthood.

The education necessary to such understanding and control is largely the task of the Christian Church. Its teachers should make themselves familiar with the methods by which the scientific facts concerning the place and purpose of sex in life may be incorporated into the teaching program of the church and interpreted in the light of Christian ideals.

Attention is called to the following methods:

1. As sex instruction is best given by parents, parent-training classes should be formed in every church. The textbook of Prof. Galloway, "Parenthood and the Character Training of Children," Methodist Book Concern, New York, is recommended. Various leaflet literature dealing with special problems is also available and may be obtained from the Federal Council of Churches, 105 E. 22nd St, New York, or the American Social Hygiene Association, 370 Seventh Ave., New York.

2. Instruction should be given young people, in classes in preparation for church membership, regarding the meaning and dangers of adolescent experience and the importance of conventional safeguards.

3. High ideals of each sex toward the other and the responsibilities of mating and home-making, should be taught in Sunday School classes.

4. Young people about to marry should be instructed by pastors concerning their mutual adjustments and responsibilities.

5. Community training schools should provide training for teachers in the teaching of social hygiene.

6. Churches should encourage school boards to include nature study

in the elementary grades and separate classes for high school boys and girls in the study of physiology and hygiene.

7. Churches should study local conditions for the purpose of discovering and eliminating temptations presented to young people in unsupervised dance halls, on news-stands, moving pictures and commercialized amusements.

8. Churches should provide opportunity for young people of both sexes to meet together and engage in wholesome activities and recreation.

III. *Economic Problems*

The commercial aspects of intemperance and social vice have been touched upon. The economic problem seriously threatens family life, postponing marriage, lowering the standard of living and limiting education and efficiency. Widespread unemployment is inconsistent with Christian ideals. Industrial unrest is widely prevalent. Multitudes are suffering from poverty and whole populations are underfed or on the verge of starvation while ostentatious luxury and waste are evident.

The burden rests upon Christian teachers to exalt personality above profits, to work for the protection of childhood and motherhood, to improve the condition of those who toil, to emphasize the responsibilities of wealth and to inculcate the ideals of service.

Attention is called to the document issued by the Federal Council of Churches, the Social Creed of the Churches, which is commended to all teachers as a statement of Christian principles.

The seminar was unable in the time at its disposal to make adequate study of the difficult social problems created by the growth of industrialism and the spread of commerce. Christian teachers are urged to give these problems their most serious consideration, to the end that justice and mercy may prevail in all human relations.

It is requested that the World's Sunday School Association seek to secure the inclusion of the objections named above in the programs of Christian religious education in all countries and make available to teachers everywhere those methods which are found most effective in attaining these objectives.

6. Seminar on Young People's Work, or The Youth Movement

I. INTRODUCTORY CONSIDERATIONS

In considering the place of youth in the Church of today and in the light of the tasks of our time, we believe that the following considerations should be kept in mind:

1. The problem of youth is not peculiar to our age, but has always existed in various forms. We do well to face our problem remembering that our experience is the same in kind as that which called forth the query of youth to maturity, "Wist ye not that I must be about my Father's business?"

2. While we are accustomed to think of youth as creating a problem for us who are older, we should also see that the world we have created makes many problems for youth.

3. These problems arise, in a large degree, from the fact that human life, in its very nature, involves the task of integrating overlapping generations, and this problem is most acute at the point where the vigor and the inexperience of youth impinge upon the established ways of full maturity. It is here that the mature are loath to trust to inexperienced hands or to surrender their right of authority; and it is also here that developing youth is coming to a consciousness of its own powers with an equal urge to exercise and command.

In addition to this, it will be recalled that in our day there are peculiar occasions for misunderstandings between the overlapping generations. We have found, for example, that the World War left much of our overconfident, pre-war ideals and methods as bankrupt as it left some of our institutions. In fairness to the so-called "revolt of modern youth," we must remember that the Church itself was a party to the efficient technique of hate-breeding propaganda. If, in the ultra-nationalism of war time, we so short-circuited the power of our spiritual insight that we have since found it necessary to repudiate much of what we then did and said, need we be surprised if youth show a tendency to discredit to some degree our adult idealism of both then and now?

In the light of these considerations, we are convinced that youth and maturity alike must share such problem as there is, and, as a coöperative enterprise, find their way through such bewilderments as are the peculiar heritage of our day.

4. We declare our conviction that youth has not failed. Such failure as there has been, is the failure, not of youth, as such, but of youth as inheriting and conditioned by the aftermath of a tragic calamity which was not of their making, but as a result of which they found themselves on an uncharted sea. Characteristically, some of the mature advised a return to port, and sought the course from the old chartings, but equally characteristic was the demand of youth, "Sail on! Sail on! Sail on!"

5. The great task of the Church is so to shape its program and its appeal that youth will readily enlist in the great enterprise of the Kingdom. We know that youth needs some vast but definite purpose on which to focus its energy and its idealism. We can find this best in Christ and the enterprise to which he challenged other men in a fellowship of devotion with himself. If we and youth have caught his spirit, learned his way of life and shared his consciousness of God, we can venture forth into the uncharted future with the joy of a divine adventurer. Youth, we believe, can be trusted to catch the spirit of this challenge, for it is in this spirit that the various youth enterprises around the world have gone forth, daring, in frankness and unafraid, to square their conduct with the ideals of Jesus Christ.

II. Educational Principles

We recognize the importance of the right educational principles in the field of adolescent religious education, and while we are conscious of the widely different opinions that prevail in the educational world, we feel that our discussion has revealed an essential agreement on the following:

1. In human life and society today our greatest need is for an application of the ideals and teachings of Jesus Christ to our problems.

2. These ideals can be made effective through an educational experience in childhood and youth.

3. In youth this educational program must be built with due regard to the needs of youth, to the meaning of the Christian religion, and to the social situations in which youth lives.

4. This means that this full Christian character that we seek comes by a process of growth since we are dealing with growing persons.

5. This growth takes place through experience. There are certain kinds of experience that result in character such as those experiences that are natural, satisfying, and participated in by the individual.

6. We, therefore, think of the program or the curriculum for youth, not as a body of knowledge to be imparted or of facts to be learned, but as a process by which there will be brought to bear upon the pupil the three main elements that enter into the curriculum, namely, the situation itself, the experience of the pupil, and the cumulative experience of the race.

7. We, therefore, urge upon leaders of youth the importance of personal contact with their pupils so that their whole enterprise of leadership can begin in the experience of the pupil and so interpret that experience that religious motives may enter into every experience, Jesus Christ may become a reality, and God a center and a background for all life's choices and attitudes.

8. The unity of life is one of the basic principles of education and this should be taken account of in all our work with youth.

9. The necessity of coöperation among all the agencies that touch the life of youth, such as the home, the school, and the Church, is very important and we would urge upon church leaders everywhere the value of responding to and seeking to set up efforts to bring about such coöperation. In this connection we note with gratification the recent action of the Department of Superintendence of the National Education Association in adopting the following statement of Objective of Secondary Education:

(1) To promote the development of an understanding and an adequate evaluation of the self.

(2) To promote the development of an understanding and an appreciation of the world of nature.

(3) To promote the development of an understanding and an appreciation of organized society.

(4) To promote the development of an appreciation of the force of law and of love that is operating universally.

III. Practical Proposals

Out of our group study of the fundamental principles of adolescent religious education, and of the theory of the curriculum and the presentation in the simultaneous conferences of the fine arts in religious education, leadership training, sex education, and the Christian Quest materials, we have become conscious of the need of the following practical proposals:

1. That the church curriculum of religious education, as it applies to adolescents, must be built upon the total life of youth and constructed with full consideration for their individual needs and should include, in

addition to worship and the study of the Bible, sex education, dramatics, art, camping, citizenship, and studies in such other areas of living as enter into their growing experiences and relations in the social order of which they are a part.

2. In order that the Church may provide and carry out an adequate program of religious education for youth there is a demand for leadership, and such leadership should emerge from the normal activities of youth in the local church and receive adequate training through the various training courses provided, and all to the end that youth may share in the great adventure of Jesus Christ in establishing the Kingdom of God on earth as it is in heaven.

3. The Christian Quest materials provide practical aid in developing the interest of youth in the church program and are constructive aids for leaders and should, therefore, be made available by the Church for her youth and their leaders.

4. Youth should engage in far-reaching projects dominated by great ideals such as the Crusade with Christ, featuring Evangelism, Christian Citizenship, and World Peace.

5. Youth, in addition to their denominational activities, should participate in coöperative services and activities in order to experience this appeal and gain the vision of the common responsibility of all individuals, groups, and agencies for making a definite contribution to the advancement of the Kingdom of God.

7. Seminar on Vacation Church Schools

The Daily Vacation Bible School, or the Vacation Church School, is that segment of the program of Religious Education within the local church, which makes use of the vacation period to give the children an opportunity to enjoy, on consecutive days, a two to three-hour program based upon Christian living rather than upon mere instruction.

Its advantages, as an additional outreach of a complete church program of education, depend almost equally upon its use of time otherwise not utilized by the church for Christian education, and upon the methods employed to provide a program which shall meet the normal needs of the growing child.

The Seminar group, representing various nationalities, has discovered anew the universality of the vacation school idea, as well as its adaptation to the vacation periods and unique situations existing in practically all countries.

The method of the Seminar in presenting and visiting the schools in Southern California, has been practical and helpful to those who were able to avail themselves of the opportunity to see modern religious education methods in practice. The first day was spent in obtaining a world view of the movement through presentations from other countries as well as a statement of the development of the idea in the United States. The two succeeding seminar periods were spent in visits to the schools themselves. This was possible only because the schools in Southern California were willing to serve as experimental and investigation centers, and because the idea was so well established in the life of the churches of this locality. The members of the group are especially

grateful to the local committee which, under the leadership of Miss Rose Scott, made this visitation possible.

The Seminar, as a result of its studies, finds that the Vacation School, because of its adaptability in reaching children of all groups, because of the opportunity it offers for the training of leaders, and because of its value as an experimental agency of Religious Education, should be vigorously promoted by the World's Sunday School Association, and its field workers. This would seem to mean, not the carrying over of methods used successfully in the United States, but the encouragement and support of local workers as they seek to build up a leadership and develop an indigenous curriculum for this phase of the church's educational program. This the Seminar especially urges, since it is evident that the future religious education program of the Church universally is incomplete without that peculiar element and emphasis which is being supplied in some churches in all parts of the world through their vacation church schools.

8. Seminar on Week Day Religious Education

1. There is a marvelous unity throughout all mankind, life needs being essentially the same around the world. There is something within the human heart that demands and cries out for God in the struggle for complete release of all that is within the bounds of spiritual attainment. Herein lies the basic principle in determining the line of procedure in religious education.

2. Christ and Christianity constitute the only satisfying answer to this universal soul thirst for the highest and best. "In Christ there is no east or west, north or south," but rather the source for this wonderful feeling of brotherhood that prevails among the sons of earth, a life unbounded by race or color, a life that is ideal in its outlook, making way for full recognition of God's Fatherhood and man's brotherhood.

3. Education is complete only when the religious (Christian) element becomes an integral part of the educative process. A new vision of the place of religion in education is leading our Christian statesmen to seek definite provision for the religious element to be built into personality and to become a positive factor in character fibre.

4. The greatest problem just now seems to be the matter of auspices under which Week Day Religious Education is to be carried forward. It is the privilege of Christian leaders to seek to bring about coöperation of forces in this field, adapting the line of advance to the contour of governmental attitude and practice. We recognize that no government is safe apart from religion and that the religious forces must seek at all times to coöperate with the temporal powers that be. Much depends upon the ideals and the accepted function of government.

5. There is a vital relationship between this problem of Week Day Religious Education and the work of the Church as a whole. It involves primarily the moulding of public opinion in behalf of this major enterprise and an adequate program of leadership training, to the end that the challenge so definitely at hand may be accepted while the tide is at its height. United and consistent effort on the part of Christian forces around the world is absolutely imperative as we seek to accomplish our

desired goal, helping all men everywhere to live increasingly the life of Jesus in all of life's relationships.

It is quite evident that the majority of governments considered in this Seminar are more ready to meet the need for religious education than our church forces are to agree upon a program to meet the situation.

The Seminar group has considered Section II of the Messages and Recommendations of the Enlarged Meeting of the International Missionary Council held at Jerusalem, 1928, and specifically calls attention to the following paragraph as summing up the place of religion in an adequate educational system. (See above report, p. 21.)

If the supreme need in the development of personality be the unifying power of a single dominant interest, and if this interest must be as fully as possible the embodiment of the aesthetic, intellectual, and moral ideals, while we would not deny the elements of worth existing in other religions, we are convinced that Christianity alone can supply what education requires. In Jesus Christ we have the example of perfect personality, full and harmonious, creative and universal; in his gospel of the Kingdom the expression of perfect human society; in his Spirit the power by which mankind can be individually and corporately transformed. The experience of his followers of all ages and of all races demonstrates that in proportion as they yield themselves to him they are set free from selfish fears and ambitions, disclose fresh resources of love and joy, peace and fortitude, and set forward the abiding welfare of the human family.

We recommend to all Christian workers a careful study of this complete document.

We would urge that this problem of Week Day Religious Education be made an item of persistent study and that we take aggressive steps to bring the situation and the challenge to the attention of our whole Christian constituency.

XXI. THE CONVENTION PRONOUNCEMENT

THE World's Sunday School Association, assembled at Los Angeles in its Tenth Quadrennial Convention, with eight thousand delegates present from fifty nations, representing a Sunday School enrollment of thirty-three million, sends greetings to all who are interested in Christian religious education throughout the world.

In the four years since our last meeting at Glasgow, three world conferences of representatives of the Christian churches have been held, at Stockholm, Lausanne, and Jerusalem. We rejoice in the results of these conferences, and in the evidence thus afforded of a growing world-fellowship in Christ which transcends differences of race, nation, theological doctrine, and ecclesiastical polity. We are glad particularly to acknowledge as an expression of our own conviction, the pronouncements of the Jerusalem meeting of the International Missionary Council on the Christian Message and on Religious Education.

We affirm our loyalty to Jesus Christ. He has revealed to us the character and purpose of God. By the power of his Gospel men are freed from sin and saved to newness of life. In him is the hope of the world for individual redemption and for social regeneration. Our allegiance is to a Divine and living Saviour; our message is the unchanging truth of his Gospel; our unfailing resource is his life-giving Spirit.

We claim for Christ the full powers and the whole personality of man. We believe that education and religion belong together. Each at its best involves the other. Only by the undergirding of religious faith can education most surely establish devotion to moral principle. Only through education can religion bear its full and permanent fruit in the enrichment of life.

We record our conviction that the principles of modern educational theory and practice lend themselves to the fulfillment of the Christian purpose more naturally and readily than did older, more formal and material centered systems of education. We rejoice in the evidences that educators generally are increasingly concerned, not only that education shall issue in the development of character, but that character shall find its true foundation and motive in relation to God.

From all lands there have come to this convention evidences of a religious-educational awakening among the churches of the world. There is a new emphasis upon the teaching function of the Christian church. We call upon churches everywhere to share in this movement, to conceive their own life and work in educational terms, and to promote the growth in grace of those within their influence, till all attain "unto the measure of the stature of the fullness of Christ." Evangelism and religious education belong together. Evangelism denotes the Christian purpose; religious education, the normal method of its fulfillment. Evangelism is barren if it be without educative result; religious education that is not evangelistic is not Christian.

We would coöperate with all forces that contribute to the high end of Christian religious education to which we dedicate ourselves. Conscious of the limitations of the Sunday School, we are especially concerned that this institution, which has spread throughout the world and has opportunity and access which are open to no other, shall render the greatest service which the grace of God, through human intelligence and devotion, enables it to accomplish.

XXII. THE CONVENTION RESOLUTIONS

BELIEVING that there are common sentiments which should be expressed on behalf of the 7,631 delegates from fifty nations attending the World's Tenth Sunday School Convention, and representing over 33,000,000 in the Sunday Schools around the world, we recommend the adoption of the following resolutions:

Resolved, That in view of the many courtesies received, we express our cordial appreciation and sincere thanks to:

The International Council of Religious Education and to the Southern California Sunday School Council of Religious Education for extending their invitation to hold this World's Tenth Convention in the city of Los Angeles, and to local chairmen, officers and committees, naming only by way of unique distinction, Rufus B. von KleinSmid, Dr. W. C. Pearce and Mr. Harold V. Mather;

The organizers and promoters of the excellent Exhibition with all its educational and missionary features;

The chairmen, preachers and speakers for their valuable contributions to the inspiration and knowledge of the assembly, and to musical directors, leaders and members of choirs, organists, and in particular to Mrs. Grace Widney Mabee, Chairman;

Hon. C. C. Young, Governor of California, for his welcome and address, Mr. George E. Cryer, Mayor of Los Angeles, the Los Angeles Chamber of Commerce, and Mr. P. P. O'Brien, postmaster of the city, for their gracious courtesies and assistance;

The hosts and hostesses for their abounding hospitality, mentioning especially Mr. and Mrs. James G. Warren;

The Los Angeles Playground and Recreation Department, which bore many expenses connected with the Sunday evening meeting at the Hollywood Bowl;

The Boy Scouts who worked so admirably as messengers and pages, and the members of the Los Angeles Police Force, whose courteous services made entrance to and exit from the Shrine Auditorium so easy;

The press and public for their encouragement and support, making special mention of the International Council of Religious Education and the members of its staff for the publication of the World's Convention daily issue of the International Journal of Religious Education, which has contributed so greatly to the success of this Convention;

The chairmen, officers and committees of the World's Sunday School Association for the ability and devotion with which the plans and program of the Convention have been drawn up and carried out, making special mention of Dr. Samuel D. Price and Dr. Robert M. Hopkins;

All who have in any way contributed toward the holding of this Convention, which promises to be of great service to the Sunday School movement throughout the world.

Resolved, That we record our conviction of the extraordinary value to Sunday School workers of the various series of special conferences just ended, including those of the Association officials, of the Seminar groups, of the popular sessions, and of the National and Area Group Meetings; we urge the careful study of the summary of their papers and findings when published in the official report of the Convention, upon all interested in the work of Christian Education.

Resolved, That in view of the fact that certain social problems confront us, we recommend:

That since the use of alcoholic beverages is a terrible waste of men and material, injuring especially the youth of all nations, we recommend that frequent and effective presentation of the facts about alcohol be given in the Sunday Schools and be included in the curriculum of the public schools, looking toward world-wide prohibition to be accomplished by appropriate instruction, precept and example;

That we remind ourselves of the Hague Agreement in regard to the prohibition of illegal sale of opium, morphine and habit-forming drugs, and appeal to all the nations to honor this international agreement;

That, deploring most deeply the use of cigarettes by the young (both boys and girls), and recognizing the injury caused, we recommend that definite instruction regarding its evil effects be given regularly in our Sunday School and public schools, and that adults be urged to aid in the enforcing of the laws prohibiting the sale of cigarettes and tobacco to minors;

That in view of the fact that the stability of all government rests upon respect for law, we recommend that Christian people everywhere be called upon to observe by precept and example all of the laws of their respective countries, and aid in securing their enforcement on the part of public officials.

Resolved, That we record our conviction that war is an un-Christian method of settling disputes between nations, and that we urge upon those responsible for the education of the young the implanting of such ideals of goodwill and world friendship as will make for the abolition of war.

Resolved, That we commend to the members of this Association the appropriate commemoration of the one hundred and fiftieth anniversary of the first Christian Sunday School, founded by Robert Raikes in the year of our Lord 1780; the observance of Golden Rule Sunday; and the support of the Near East Relief in its program for the liquidation of its work.

Resolved, That we express our profound gratification at the reports of the expansion of Sunday School and allied work in Christian education, that have been brought by delegates from all continents; we recognize in this encouraging success both the gracious hand of God and the direct challenge of a marvellous opportunity and need for more faith and devotion in the cause of his Kingdom; we therefore urgently commend the claims of the World's Sunday School Association and its national unit to the effectual prayers and generous support of all Church and Sunday School members.

XXIII. REORGANIZATION OF THE WORLD'S SUNDAY SCHOOL ASSOCIATION

THE World Sunday School Association was originally composed of individuals who were deeply interested in extending Sunday School work throughout the world. At the World's Convention held in Glasgow, Scotland, in 1924, it was voted that the Association should become a federation of national and international units on a world basis, governed by an executive committee composed of representatives elected by these units. Under this provision there are approximately thirty-five nations federated in the World's Association. Of these the North American unit and the British unit are the only two that are not only self-supporting but contribute to the work in other fields. The International Council of Religious Education, including the United States and Canada, is the North American unit, and the British Committee, including England, Scotland, Ireland and Wales, constitutes the British unit.

At a mass meeting of the Executive Committee of the World's Association held in Heyst-sur-Mere, Belgium, in June, 1927, it was proposed to amend the by-laws to provide for two sections of the World's Association, the North American section and the British section, and that the missionary fields should be divided between these two sections, each to assume full responsibility for the promotion and financing of the work in the fields assigned to it by the Executive Committee of the World's Association. Provision was also made for two coördinate general secretaries, one to be nominated by the British section and one by the North American section, both to be elected by the Executive Committee of the World's Association.

The amendments to the by-laws proposed at the Heyst meeting in 1927 were adopted by the Executive Committee with some changes at the meeting of the Executive Committee on July 11. In accordance with the provisions of the amended by-laws, the British and the North American section have been organized, each with its own Board of Managers and a General Secretary, nominated by the section and elected by the World's Executive Committee. Dr. Robert M. Hopkins was selected General Secretary

by the North American section, and Mr. James Kelly General Secretary by the British section, and they were unanimously elected by the Executive Committee of the World's Association.

To the British section has been assigned coöperation with the national units on the European continent and also in India. To North America has been assigned coöperation with all the other units of the Association throughout the world. Provision is made for coöperation between the British unit and the North American unit through a Committee on Reference and Counsel, composed of the Chairman of the Executive Committee, Dr. Luther A. Weigle; the Chairman of the Board of Managers of the British section, Dr. W. C. Poole; the Chairman of the Board of Managers of the North American section, Mr. Hugh R. Monro; Sir Harold Mackintosh and Mr. H. G. Chessher representing the British section; and Dr. Hugh S. Magill and Mr. L. W. Simms representing the North American section. This committee will function between the meetings of the Executive Committee of the World's Association. A total budget of approximately $100,000 was approved, $70,000 to be raised and expended by the North American section, and $30,000 to be raised and expended by the British section.

The headquarters of the World's Association will remain in New York City and be in charge of the North American section. The interest on the trust funds belonging to the World's Association will be equitably divided between the two sections, and the amended by-laws provide that not less than 90% of such income shall be used in carrying forward the work of the Association on the missionary field. The reorganization was effected with complete agreement and in a spirit of perfect harmony and coöperation. It is felt by all that under the new arrangement increased coöperation and support will come to the work, particularly on the part of the denominational and missionary boards. All the different units will come together at the next great World's Sunday School Convention to be held in Rio de Janeiro, Brazil, in 1932. Sir Harold Mackintosh, of Halifax, England, is the newly elected President of the World's Sunday School Convention, and Dr. W. C. Pearce, of Los Angeles, California, First Vice-President. There are eleven other Vice-Presidents representing different nations. Dr. Hugh S. Magill, of Chicago, is Recording Secretary of the Association, and Mr. Paul Sturte-

vant, of New York City, Treasurer. Dr. Samuel D. Price was elected Business Secretary of the North American Section.

THE REVISED BY-LAWS

I. PURPOSE.—The particular business and objectives of this organization are spiritual, educational, missionary, and benevolent, the especial purpose being to promote Christian education, including organized Sunday School work, to encourage the study of the Bible, to assist in the spread of the Christian religion, and to develop Christian character throughout the world.

II. POLICY.—(1) The World's Sunday School Association is a federation on a world basis of National or International interdenominational Sunday School Associations or Councils of Religious Education, or National Christian Councils in countries in which such Councils include Religious Education and Sunday School work within the scope of their organization, wherever such groups may be found or formed.

(2) The chief method for carrying out the purpose of the Association is to develop these National or International Associations or Councils into indigenous organizations, with the ultimate goal that they shall become self-directing, self-supporting, and self-propagating, under national leadership, and to unite them into a world fellowship.

(3) Such Associations or Councils should be flexible enough in their organization to meet the needs of any country or group of countries and should ultimately be financed from resources within themselves.

III. MEMBERSHIP.—Only members of churches holding the evangelical faith shall be eligible for membership in the Association.

The officers and members of the Executive Committee of the Association, as hereinafter provided, shall constitute the membership of the World's Sunday School Association (incorporated), as provided in the certificate of incorporation.

IV. OFFICERS.—The officers of the Executive Committee of the World's Sunday School Association shall be a Chairman, three Vice-Chairmen, a Treasurer, a Recording Secretary, and a General Secretary for each section of the Association as hereinafter provided, who shall be elected by the Executive Committee for a term of not more than four years.

V. EXECUTIVE COMMITTEE.—(1) The Executive Committee shall consist of representatives selected by the several constituent National and International Associations or Councils of this federation, as hereinafter provided, together with the elected officers of the Association, and ten additional members at large to be elected by the Executive Committee for a term of not more than four years. The President of the Convention and Past Presidents shall be ex-officio honorary members of the Executive Committee.

(2) Each National or International Association or Council approved by the Executive Committee as a constituent member of this federation shall be entitled to one representative upon the Executive Committee, and to one additional representative for each half-million members or

major fraction thereof above the first half-million of the Sunday School enrollment reported for the Association or Council at the last preceding World's Sunday School Convention; provided that no Association or Council shall have more than one-third of the total membership of the Executive Committee, including the members at large.

(3) The representative or representatives of the several Associations and Councils shall be elected by each Association or Council respectively for a term not to exceed four years. The electing organization shall be entitled to appoint alternates.

(4) The Executive Committee, upon nomination of its respective sections as hereinafter provided, shall elect the General Secretaries of the Association. The chief duties of the General Secretaries of the Association shall be to initiate, develop, and encourage these Associations or Councils in the various nations, to which end much of their time shall be spent in the various countries on visits of sufficient length to become familiar with the local problems and assist in developing a program and policy, and in setting up adequate organization.

(5) The General Secretaries under the direction of the Executive Committee shall be coördinate. They shall have definite field assignments for the development of the work in coöperation with the Associations or Councils involved together with the financial support thereof.

(6) The Executive Committee shall hold a regular meeting in connection with the quadrennial World's Sunday School Convention. Special meetings of the Executive Committee may be held during the quadrennium and shall be called by the Committee on Reference and Counsel, as hereinafter constituted on not less than three months' written notice.

(7) Fifteen members of the Executive Committee shall constitute a quorum, provided not less than three National or International Associations or Councils are represented.

(8) The Executive Committee shall appoint for the quadrennium a Committee on Reference and Counsel, and such other committees as may be deemed necessary.

(a) The Committee on Reference and Counsel shall consist of the following: The Chairman of the Executive Committee, who will serve as Chairman; the Chairman of the Board of Managers of each section, ex officio; one member to be appointed by the British section; one member to be appointed by the North American section; and two additional members to be elected by the Executive Committee. To this Committee shall be referred questions of coördination affecting the work of the Association arising between the meetings of the Executive Committee.

(b) At each quadrennial meeting of the Executive Committee a provisional budget shall be arranged and adopted for the Association for the ensuing quadrennium and also a general scheme of finance for the support of the work and an appropriation of the income to the various fields. The detailed working out of the general financial policies thus arranged for the quadrennium, including any necessary modifications in the provisional budget, shall be committed to the Committee on Reference and Counsel.

VI. SECTIONS.—Section VI of the Charter provides:

> "That the said Association may, if it be considered advisable or advantageous in carrying on the work of the Association in the different countries of the world, divide itself into two or more sections, whose names, powers, and limitations shall be declared and defined by the By-Laws, and each of said sections, when so defined and organized, shall have all the powers herein granted, but all be subject to the laws and rules of the countries in which they have jurisdiction, provided that no such section shall have the right or power to create any obligation to be borne or assumed by the Association as a whole, or any section thereof. Each section may have a Board of Managers, whose duties and powers shall be prescribed by the By-Laws."

In accordance with this provision there shall be a British Section and a North American Section, and such other sections composed of self-supporting and contributing National or International Associations or Councils as may be established by the Executive Committee.

(1) The Board of Managers of the British Section shall consist of the members of the Executive Committee of the Association resident in Great Britain and Ireland, including such persons as may be appointed by them or accepted by them from coöperating bodies.

(2) The Board of Managers of the North American Section shall consist of the members of the Executive Committee of the Association elected by the International Council of Religious Education, including such persons as may be appointed by the International Council or accepted by it from coöperating bodies.

(3) The respective Boards of Managers of the several sections of the Association shall elect their own officers and administer the work in the fields assigned to said sections by the Executive Committee of the Association. The sections shall be responsible for the support of their respective Secretaries and of the work carried on under their supervision. They shall make an annual contribution of such amount as their income will warrant to the general expenses of the World's Association. They shall also make complete financial report of receipts and expenditures during the quadrennium to the Executive Committee so that such statements may be incorporated in the report of the Executive Committee to the quadrennial World's Sunday School Convention.

VII. TRUST FUNDS.—The trust funds of the Association whether received in the form of legacy or as gifts toward the permanent funds shall be invested in securities of approved character, by the Treasurer of the Association, under the direction of the Committee on Reference and Counsel, and the income thereof, unless otherwise designated by the donor, less an allowance not to exceed ten per cent for administrative expenses, shall be devoted to the missionary objects of the Association in the various fields.

VIII. HEADQUARTERS.—The headquarters of the World's Sunday School Association shall be located in New York City and shall be made as much as possible a clearing-house for the Association.

IX. Convention.—(1) The Association shall hold a World's Convention every four years when practicable, at such time and place as may be decided upon by the Executive Committee.

(2) The officers of the Convention shall be a President and twelve Vice-Presidents, who shall be nominated by the Executive Committee and elected by the Convention for the quadrennium.

X. Seal.—The seal of the Association shall contain the words—"World's Sunday School Association, Incorporated under the Laws of the District of Columbia, U. S A., April 21st, 1917."

XI. Amendments.—These By-Laws may be amended at any meeting of the Executive Committee, provided written notice of the proposed amendment shall have been given at the preceding meeting.

The New Name

The Executive Committee approved the proposal to change the name of the World's Sunday School Association to the World Sunday School Council of Religious Education, provided a committee appointed to study legal questions finds no obstacle to the change.

XXIV. OFFICERS OF THE WORLD'S SUNDAY SCHOOL CONVENTION

President

Sir Harold Mackintosh, Halifax, England.

Vice-Presidents

W. C. Pearce, L.H.D., Los Angeles, California.
Charles Francis, New York City, New York.
Sir Edward Sharp, Bart., Maidstone, Kent, England.
Col. John A. Roxburgh, V.D., D.L., J.P., Glasgow, Scotland.
Rev. T. C. Bau, Hangchow, China.
Rev. Tadaoki Yamamoto, Tokyo, Japan.
Rev. Kim Kwan Sik, Hamheung, Korea.
Sr. Jose Luis F. Braga, Jr., Rio de Janeiro, Brazil.
Rev. John Mackenzie, Melbourne, Australia.
Rev. Joseph Soucek, Prague, Czecho-Slovakia.
Rev. A. C. Harte, LL.D., Jerusalem, Palestine.
Prof. Lootfy Levonian, Athens, Greece.

OFFICERS OF THE EXECUTIVE COMMITTEE OF THE WORLD'S SUNDAY SCHOOL ASSOCIATION

Chairman

Luther A. Weigle, D.D., Ph.D., New Haven, Conn.

Vice-Chairmen

H. C. Tucker, D.D., Rio de Janeiro, Brazil.
S. B. Chapin, New York City, New York.
J. Arthur Rank, Reigate, Surrey, England.

Treasurer

Paul Sturtevant, New York City, New York.

Recording Secretary

Hugh S. Magill, LL.D., Chicago, Illinois.

General Secretaries

James Kelly, Glasgow, Scotland.
Robert M. Hopkins, D.D., New York City, New York.

Business Secretary—North American Section

Samuel D. Price, D.D., New York City, New York.

The Members at Large of the Executive Committee

Theron Gibson, Toronto, Canada.
Prof. A. T. Ohrn, Oslo, Norway.
Rev. Andres Osuna, Monterey, Mexico.
Paul Sturtevant, New York City, New York.
H. C. Tucker, D.D., Rio de Janeiro, Brazil.

Takeshi Ukai, D.D., Kamakura, Japan.
Charles R. Watson, D.D., Cairo, Egypt.
Stephen C. Bailey, London, England.
Sr. Jose Luis F. Braga, Jr., Rio de Janeiro, Brazil.
Bishop J. W. Robinson, Delhi, India.

Past Presidents—Honorary Members of the Executive Committee—(Ex Officio)

F. B. Meyer, D.D., London, England.
Rt. Hon. T. R. Ferens, Hull, England.
W. C. Poole, D.D., London, England.

Committee on Reference and Counsel

Luther A. Weigle, D.D., Ph.D., New Haven, Conn.
L. W. Simms, St. John, New Brunswick.
H. G. Chessher, Hastings, England.
Sir Harold Mackintosh, Halifax, England.
W. C. Poole, D.D., London, England.
H. R. Monro, New York City, New York.
Hugh S. Magill, LL.D., Chicago, Illinois.

Members Representing National Units

(Former named representatives appear where no recent advice has been received.)

Algeria—
Argentina—
Australia—Rev. A. V. Ballard, Melbourne.
Austria—Rev. H. Bargmann, Vienna.
Brazil—Waldo B. Davison, Rio de Janeiro.
Burma—Rev. Clarence E. Olmstead, Thongwa.
Ceylon—J. Vincent Mendis, Dehiwala.
Chile—
China—Rev. H. Eugene Davis, Shanghai.
Cuba—S. A. Neblett, Cardenas.
Czecho-Slovakia—Rev. H. Prochazka.
Denmark—P. D. Koch, M.D., Charlottenlund.
Egypt—Samuel M. Zwemer, D.D., Cairo.
Esthonia—Rev. Adam Podin, Kegel.
France—Pastor Jean Laroche, Clamart (Seine).
Germany—Rev. R. Kuecklich, Stuttgart.
Great Britain and Ireland—
Arthur Black, London.
Rev. Carey Bonner, London.
W. F. Chappell, Kettering.
H. G. Chessher, Hastings.
George H. Cook, J.P., London.
James Cunningham, J.P., Glasgow.
W. Y. Fullerton, D.D., London.
George B. Heyworth, D.D., Liverpool.
James Kelly, Glasgow.
Sir Harold Mackintosh, Halifax.
Hamilton McCleery, Belfast.

J. Arthur Rank, D.L., Reigate, Surrey.
Col. John A. Roxburgh, V.D., D.L., J.P., Glasgow.
Sir Edward Sharp, Bart., Maidstone, Kent.
Joseph Ward, J.P., Sheffield.
Holland—Dr. G. P. Marang, Utrecht.
Hungary—John Victor, Budapest.
India—Bishop J. W. Robinson, Delhi.
Italy—Rev. G. D'Anchise, Rome.
Japan—Takeshi Ukai, D.D., Kamakura.
Korea—Rev. Jun Ok Kim, Seoul.
Latvia—Pastor P. Lauberts, Liepaja.
Mexico—
New Zealand—Rev. L. B. Busfield, Auckland.
North America—
Wade Crawford Barclay, D.D., Chicago.
Charles E. Burling, New York City.
S. B. Chapin, New York City.
Russell Colgate, New York City.
David C. Cook, Jr., Elgin, Illinois.
John T. Faris, D.D., Philadelphia.
William Albert Harbison, New York City.
Arthur M. Harris, New York City.
Robert M. Hopkins, D.D., New York City.
James W. Kinnear, Pittsburgh.
Hugh S. Magill, LL.D., Chicago.
R. E. Magill, Richmond, Virginia.
W. H. Main, D.D., Philadelphia.
Hugh R. Monro, New York City.
F. E. Parkhurst, Wilkes-Barre, Pennsylvania.
L. W. Simms, St. John, New Brunswick.
Elmer A. Sperry, New York City.
Fred P. Stafford, White Plains, New York.
Luther A. Weigle, D.D., Ph.D., New Haven, Connecticut.
Sidney A. Weston, D.D., Boston.

On Nomination Foreign Missions Conference

W. B. Anderson, D.D., Philadelphia.
A. E. Armstrong, D.D., Toronto.
Fletcher Brockman, New York City.
R. E. Diffendorfer, D.D., New York City.
Miss Mabel Emerson, Boston.
R. L. Howard, New York City.
Mrs. E. H. Silverthorn, New York City.
A. L. Warnshuis, D.D., New York City.

On Nomination Religious Education Council of Canada

J. C. Robertson, D.D., Toronto.
D. R. Poole, Toronto.

Norway—Rev. K. O. Kornelius, Oslo.
Philippine Islands—Hon. Teodoro Yangco, Manila.
Poland—Rev. Edmund Chambers, Warsaw.

Portugal—J. P. Conceicao, Oporto.
Roumania—
South Africa—Rev. C. K. Hodges, Wynberg, C. P.
Spain—Rev. Wayne H. Bowers, Barcelona.
Sweden—Gustav Blomberg, Lidingo.
Switzerland—
Syria and Palestine—Shakir K. Nassar, Beirut.
Turkey—J. P. McNaughton, D.D., Constantinople.

OFFICERS—BRITISH SECTION

Chairman—W. C. Poole, D.D.
Treasurer—Sir Harold Mackintosh.
General Secretary—James Kelly.
Committee on Reference and Counsel—H. G. Chessher.

OFFICERS—NORTH AMERICAN SECTION

Chairman—Hugh R. Monro.
Vice-Chairman—S. B. Chapin.
Treasurer—Paul Sturtevant.
Secretaries—
General Secretary—Robert M. Hopkins, D.D.
Business Secretary—Samuel D. Price, D.D.
Committee on Reference and Counsel—Hugh S. Magill, LL.D.

OFFICIALS 1928-1932

SIR HAROLD MACKINTOSH
HALIFAX, ENGLAND
President

LUTHER A. WEIGLE, D.D.
NEW HAVEN, CONN.
Chairman, Executive Committee

ROBERT M. HOPKINS, D.D.
NEW YORK CITY

JAMES KELLY
GLASGOW

Coördinate General Secretaries

OFFICIALS 1928-1932

PAUL STURTEVANT
NEW YORK CITY
Treasurer

SIR EDWARD SHARP, BART.
KENT, ENGLAND
President, British Committee

SAMUEL D. PRICE, D.D.
NEW YORK CITY
Business Secretary

HUGH R. MONRO
NEW YORK CITY
Chairman, North American Section

HERBERT G. CHESSHER
HASTINGS, ENGLAND
Member British Section

ARTHUR BLACK
LONDON, ENGLAND
Member British Section

XXV. LEADERS IN THE CONVENTION

Dr. W. C. Poole

DR. POOLE is a native of Australia. He received his higher education in Boston University, taking the degree of Ph.D. He has held pastorates in Boston, Oakland, and San Francisco. He is now the pastor of Christ Church, London.

Dr. Poole came to Los Angeles via India, Australia, and New Zealand, having been en route since March 15, in company with Sir Edward Sharp, Bart., of Maidstone, Kent, England. He returned home via New York, where he will spend a month preaching for three Sundays in the Marble Collegiate Church, and arriving in London about September 1. Mrs. Poole accompanied him on this trip.

James Kelly

Mr. James Kelly, of Glasgow, is the General Secretary of the Scottish Sunday School Union for Christian Education. He was Honorary Secretary of the Glasgow 1924 World's Sunday School Convention, and responsible for the organization of same.

During the last four years Mr. Kelly has acted as Honorary Secretary of the British Committee of the World's Sunday School Association, and has been responsible for the direction of Sunday School work on the Continent of Europe and in India.

He is a member of the British Council of the World Alliance for promoting international friendship through the churches, and of the Presbyterian Alliance, and is President of the European Christian Endeavor Union. He is also a leading layman in the United Free Church of Scotland.

Robert M. Hopkins, D.D.

The new General Secretary of the North American Section of the World's Sunday School Association was born at Trenton, Kentucky, in 1878. He was educated at the Culver-Stockton College, Canton, Missouri, the University of Michigan, and the University of Chicago. From 1900 to 1910 he was State Superintendent of the Kentucky Christian Bible School Association, Louisville, Kentucky; from 1910 to 1920 he was Bible School

Secretary of the American Christian Missionary Society, Cincinnati, Ohio; from 1920 to 1928 Secretary of the Department of Religious Education of the United Christian Missionary Society, Saint Louis, Missouri.

The record of the achievements under the leadership of Dr. Hopkins is both long and striking.

His record of interdenominational service during these years also is striking:

1. He rendered service in the Sunday School Council of Religious Education, particularly in the plans leading to the promulgation of the new Standard Teacher Training Course and the formation of the syndicate Teacher Training Publishing Association, and also in the merger of the Sunday School Council of Evangelical Denominations with the International Sunday School Association to form the International Council of Religious Education.

2. He served as the last Chairman of the Executive Committee of the International Sunday School Association, and was chosen the first Chairman of the newly merged International Council of Religious Education, which office he has held continuously to the present time.

3. He was a member of the Sunday School Commission of Near East Relief sent to Bible lands in 1919 to investigate conditions among the wards of American Sunday Schools in Near East orphanages and other refugees of the World War.

4. He was sent, in 1924, by the International Council of Religious Education to Glasgow, Scotland, to assist in the reorganization of the World's Sunday School Association, making it a federation of national and international interdenominational Sunday School Associations or Councils of Religious Education throughout the world field, and in this reorganization, finally consummated at Los Angeles, California, in 1928, he took a leading part.

5. He served as Executive Vice-Chairman of the Committee on Program and Arrangements for the Tenth World's Sunday School Convention, held in Los Angeles, California, in July, 1928, which proved to be the largest and most representative Sunday School Convention of indigenous Christian forces ever held.

6. At Los Angeles on nomination of the North American Section, representing the International Council of Religious Educa-

tion, he was elected one of the two coördinate General Secretaries of the World's Sunday School Association, soon to be known as the World's Sunday School Council of Christian Education, with residence at the headquarters of the Association in New York City.

DR. W. G. LANDES

Hearty welcome was given to Dr. W. G. Landes, who presided so gracefully at the Friday evening service. He was leader of the delegation from the New York Council of Religious Education, which rejoices because it was able to persuade him to leave the World's Association for the state field, in which he finds such keen pleasure.

At a later session was read a resolution adopted by the Executive Committee of the World's Association. Delegates from Pennsylvania, where Dr. Landes was State President for many years, led with the New York delegates in cheering this message:

The Executive Committee notes with profound appreciation and gratitude the signal service of Dr. W. G. Landes, General Secretary of the Association from 1922 to 1927, whose term of service included the marvellous World's Ninth Sunday School Convention at Glasgow in 1924 and the epoch-making tours of Europe and South America. We send our best wishes and most earnest prayers to him as he continues his work as Secretary of the New York Sunday School Association, thus reëntering the field of state work, where he won the spurs which led the Association to ask him to become the General Secretary.

DR. W. C. PEARCE

Delegates to the Convention who have rejoiced in the renewed health and activity of Dr. W. C. Pearce were much interested in the statement made by him to a reporter from *The Convention Daily,* in reply to a question:

When I graduated from college, I was so grateful for my education that I looked for some way to express my gratitude, and offered my services to my Sunday School superintendent as a teacher. He was very much surprised to have a young law student ask for a class, but finally gave me one. When the next state convention was held I was elected as a delegate, but felt I couldn't go because of expense. The superintendent of another Sunday School, who believed in me, paid my way. There I heard and met that great group of men: B. F. Jacobs. H. M. Hamill, Marion Lawrance, Wm. Reynolds, E. O. Excell, and others.

Imagine the situation—a young fellow, waiting to serve, coming under the inspiration of that group. I was made District Superintendent of four counties in Illinois. During the year I worked with those four counties. The next year I went back again to the convention and met

the same group. This time I was on the program for my first state convention speech. To my great surprise I was elected State President. On the way to the hotel after the meeting, B. F. Jacobs, with whom I was walking, stopped, took me by the shoulders and said (I quote him exactly): "We want you to visit every county in Illinois and make the speech you made tonight." I said, "All right, I'll do it." I 'phoned my wife and told her about it and she cried all night. She looked ahead and saw, better than I did, the years of sacrifice and lack of home life that my love for the work would involve.

The next day Mr. W. B. Jacobs asked about my salary, what I would expect. "Why, I hadn't expected salary—are you going to pay me for this?"

For six years I worked in this way, thinking all the time that my profession would be law, keeping on with my reading of law. Then one night in a little town in Illinois I woke up and had it out with myself. The next morning I was to speak in a United Presbyterian Church and in that speech I told them that the night before I had burned my bridges.

In view of recent developments an incident that happened in 1903 has interesting significance. I was then with the International Sunday School Association and the first service I rendered for that organization was to attend the California State Sunday School Convention. At this meeting they decided they should have a secretary and asked me to come. "No, not now," I said, "but when I'm a good deal older and getting ready to ease up on the work a little, I'll come out here and help you folks in California,, if the way opens." A couple of years ago when I did need a rest, the way seemed to open, and here I am.

Those who read these words applauded to the echo when they heard the resolution adopted by the Executive Committee of the World's Association:

The Executive Committee records with gratitude its incalculable indebtedness to Dr. W. C. Pearce, whose services as Associate Secretary with Dr. Landes—which won so many friends for the Association in all parts of the world, and brought large gifts into its treasury—were interrupted only by reason of the long illness which was the result, in large measure, of his devotion to his work. We rejoice with him in the success of his efforts for the World's Tenth Sunday School Convention and for the Southern California Council of Religious Education.

Samuel D. Price, D.D.

Samuel D. Price, D.D., until the Convention Associate General Secretary of the World's Association, has now become Business Secretary of the North American Section. His ability, as shown in handling the thousands of details of the Los Angeles Convention, won for him that recognition.

Dr. Price said that in attendance the Los Angeles Convention was greater than the three previous World's Conventions com-

bined—Zurich (1913), Tokyo (1920), and Glasgow (1924).

Dr. Price, who has been Assistant Secretary of the World's Sunday School Association, was made Associate General Secretary upon the resignation of Dr. W. G. Landes, November, 1927, and placed in charge of all executive work at headquarters, 216 Metropolitan Tower, New York City. Dr. Price has been with the World's Sunday School Association over eleven years, having been associated for about five years with the former General Secretary, the late Dr. Frank L. Brown.

For twenty-two years Dr. Price was related to the organized Sunday-School work as Recording Secretary of the New Jersey Sunday School Association and meanwhile held three pastorates in that state. He has attended the Washington, Zurich, Tokyo, and Glasgow quadrennial conventions of the World's Association. In 1920, in connection with the Convention in Tokyo, Dr. Price spent a number of months in Japan and Korea observing Sunday School work as well as missionary activities in general. Following the Glasgow Convention in 1924, he visited Palestine and Egypt as part of a tour around the Mediterranean Sea.

The announcement that the Executive Committee of the World's Association had passed most heartily the following resolution was received with enthusiasm by the delegates:

The Executive Committee takes welcome opportunity to make record of the debt it owes to Dr. Samuel D. Price for his efficient and invaluable work, both at New York headquarters and in the field, during the years from 1917 to 1928, and particularly for the masterly way he stepped into the breach when the resignation of Dr. Landes and the illness of Dr. Pearce threw the burden of the Association on his shoulders, and for his untiring efforts on behalf of the World's Tenth Sunday School Convention at Los Angeles, whose gratifying success is due in such large measure to his faithfulness. We record also our gratification that Dr. Price now becomes the Business Secretary of the American Section, the right-hand helper and associate of the newly elected General Secretary, Dr. Hopkins.

LUTHER ALLEN WEIGLE, PH.D., D.D., LITT.D.

The new Chairman of the World's Executive Committee was ordained to the Lutheran ministry in 1903; pastor of the Lutheran Church in Bridgeport, Connecticut, in 1903 and 1904; assistant in psychology at Yale University in 1904 and 1905; professor of philosophy in Carleton College, Northfield, Minnesota, from 1905 to 1916, and Dean from 1910 to 1915; Horace

Bushnell professor of Christian Nurture in Yale University from 1916 to 1924, and has been Sterling Professor of Religion at Yale since 1924. He is also Dean of the Yale Divinity School. He was a member of the International Sunday School Lesson Committee from 1915, and of the Educational Commission formed in 1928 by merger of this body with the Committee on Education of the International Council of Religious Education. He has been a member of the Executive Committee of the World's Sunday School Association since 1924, Chairman of the Committee on Education of the Federal Council of Churches since 1924, and Chairman of the Joint Advisory Committee for Sunday School Lessons in Foreign Lands since 1923. He is also Chairman of the Administration Committee of the Congregational Education Society. He drafted the report from America on Christian Education for the Stockholm Universal Christian Conference on Life and Work in 1925, and, with Mr. J. H. Oldham, he prepared the preliminary paper on Religious Education for the Jerusalem meeting of the International Missionary Council in 1928. He was a delegate to that meeting, and presented the subject of Religious Education.

He is author of *The Pupil and the Teacher,* which has sold more than a half million copies; *Talks to Sunday School Teachers; Training the Devotional Life* (with H. H. Tweedy); *Training Children in the Christian Family.*

Sir Harold Mackintosh

The new President of the World's Sunday School Convention. He is the Chairman and Managing Director of John Mackintosh and Sons, Ltd., Confectionery Manufacturers, Halifax. He was educated in England and in Germany. He has been closely associated with Sunday-School work for many years in his own town and district. At present he is Treasurer of the British Section of the World's Sunday School Association; Chairman of the Halifax Y. M. C. A.; President of the Yorkshire Agricultural Society; a director of the Halifax Building Society, and quite recently rendered excellent service as Honorary Secretary of the Yorkshire Council of the British Empire Cancer Campaign. He is a member of the United Methodist Church, and has taken a very keen and practical interest in all that pertains to the social, moral, and religious welfare of the young people of the country.

"THY KINGDOM COME"

PART III

THE PROGRAM BY DAYS

PART III

THE PROGRAM BY DAYS

General Theme—"Thy Kingdom Come"

WEDNESDAY AFTERNOON, JULY 11

Opening Session. Dr. W. C. Poole, London, Presiding.

2:00 Praise Service, directed by Mr. J. Arthur Lewis. Organist, Mr. J. B. Nield.

Anthem—"God of Our Fathers, Whose Almighty Hand," Warren. Chorus of 1,000 voices accompanied by the trumpets.

Anthem—"Now Thank We All Our God," Cruger. Women's voices, directed by Mrs. Grace Widney Mabee.

Children's Chorus in National Folk Songs, Miss Anne McPherson, Director.

2:30 Devotions—Bishop Charles Wesley Burns, San Francisco.

2:45 Greetings:

For the State—Hon. C. C. Young, Governor of California.

For the Los Angeles Chamber of Commerce—Mr. George L. Eastman, President.

For the Southern California Council of Religious Education—Mr. W. R. Litzenberg, Los Angeles.

For the International Council of Religious Education—Dr. Hugh S. Magill, Chicago.

Responses:

From Africa—Sheikh Metry S. Dewairy, Cairo.

From Asia—Rev. Yogoro Chiba, Tokyo.

From Australia—Rev. A. V. Ballard, Melbourne.

From Europe—Sir Edward Sharp, Bart., Maidstone, Kent, England.

From South America—Sr. Jose Luiz F. Braga, Jr., Rio de Janeiro.

From North America—Mr. Theron Gibson, Toronto.

4:20 Introduction of Local Convention Committee.

4:30 General Reception in lobbies of Shrine Civic Auditorium (third floor).

WEDNESDAY NIGHT, JULY 11

Dr. R. M. Hopkins, St. Louis, Presiding.

7:15 Praise Service—Organ Prelude, Mr. Walter E. Hartley, F.A.G.O. Song Service led by Mr. Glen M. Tindall.

Anthems—"Thou God of All Nations," Dawson-Lester; "World's Prayer," Clasen-Cadman, directed by Mr. Glen M. Tindall; Mr. Charles Wakefield Cadman at the piano.

Prayer—Dr. H. C. Tucker, Rio de Janeiro.

8:00 Chairman's Remarks.

8:15 The President's Address, "Thy Kingdom Come." Dr. W. C. Poole, London.

Thursday Morning, July 12

9:00 I. Four Popular Simultaneous Sessions.

General Theme: "Religious Education and the Kingdom."

1. Work Among Children, under the direction of Miss Florence E. Norton, Philadelphia.
2. Work Among Young People, under the direction of Miss Cynthia Pearl Maus, St. Louis.
3. Work Among Adults, under the direction of Dr. C. W. Brewbaker, Dayton, Ohio.
4. Administrative Work (Pastors, Superintendents, etc.), under the direction of Mr. A. T. Arnold, Columbus, Ohio.

These popular sessions were carried through the mornings of Thursday, July 12, Friday, July 13, and Monday, July 16. Delegates were requested to select the phase of work in which their major interest lies and attend those sessions faithfully.

9:00 II. Seven Seminar Group Conferences.

General Theme: "Education for Christian World Fellowship."

These group conferences dealt with the technique of the work. Each group was limited to approximately one hundred delegates, half of whom might be those from outside the United States. Registrations for these group conferences were made in advance.

1. Organization of Religious Education Forces. Rev. Walter D. Howell, Philadelphia, Chairman.
2. Training for Leadership. Dr. Wade Crawford Barclay, Chicago, Chairman.
3. Building the Curriculum. Dr. Luther A. Weigle, New Haven, Conn., Chairman.
4. Special Problems (such as Racial and Religious Attitudes, Home and Family Life, Temperance). Dr. B. S. Winchester, New York City, Chairman.
5. The Youth Movement. Dr. Percy R. Hayward, Chicago, Chairman.
6. Daily Vacation Bible Schools. Mr. Hugh R. Monro, New York City, Chairman.
7. Week Day Religious Education. Dr. Jesse L. Corley, Los Angeles, Chairman.

The seminar group conferences were carried through the mornings of Thursday, July 12, Friday, July 13, and Monday, July 16, beginning at 9 o'clock.

Thursday Afternoon, July 12

Dr. J. C. Robertson, Toronto, presiding.

1:50 Organ Prelude—Julia Howell.
Song Service led by Prof. Edward R. Bartlett.
Children's Chorus of 1,000 directed by Mr. Herbert G. Tovey.

2:10 Meditation Period—"A Bonnie Bairn Time"—Dr. W. Y. Fullerton, London.
2:35 Convention Business.
2:45 Messages From the Field.
Philippine Islands—Tableau.
India—Bishop J. W. Robinson, Delhi.
South Africa—Rev. T. Gamble, Uitenhage; Miss Violet Makanya, Natal.
Central Africa—Dr. Royal J. Dye, Bolenge.
3:50 Songs by Children's Chorus, led by Herbert G. Tovey. "Fairest Lord Jesus." Siberian Folk Song, led by Joy Kingan.
4:00 Address—"The Kingdom and Childhood"—Miss Meme Brockway, Philadelphia.

THURSDAY NIGHT, JULY 12

Sr. Jose Luiz F. Braga, Jr., Rio de Janeiro, Presiding.

7:15 Organ Prelude, Mrs. Harold H. Koumrian.
Praise Service, led by Shirley E. Harvuot.
Anthems—"World's Prayer," Cadman; directed by Shirely E. Harvuot—Mr. Cadman at the piano.
Negro Spirituals, sung by First A. M. E. Church Choir, Mr. Elmer C. Bartlett, Director.
Prayer—Mr. T. C. Bau, Shanghai.
8:00 Announcements.
8:10 Messages from the Field:
Australia—Rev. A. V. Ballard, Melbourne.
New Zealand—Represented by Dr. W. C. Poole.
Hawaii—Rev. J. P. Erdman, Honolulu.
8:50 Hymn.
9:00 Address: "Brotherhood and the Kingdom"—Miss Nannie H. Burroughs, Washington City.

FRIDAY MORNING, JULY 13

Seven Seminar Group Conferences Continue.

Four Popular Simultaneous Sessions Continue.

FRIDAY AFTERNOON, JULY 13

2:00 National and Area Group Meetings.
These meetings were arranged in consultation with leaders of foreign mission boards of America. As far as possible, all Christian work in these areas was presented. Admission to these meetings was by ticket only. Convention delegates could get extra tickets for friends, and Los Angeles friends generally were invited to secure tickets to the capacity of the respective meeting places. The various meetings were devoted to Africa (Central and South Africa); China; Egypt; the Near East; Europe; India and Burma; Japan; Korea; Mexico; Philippine Islands; South America.

Friday Night, July 13

Dr. W. G. Landes, Albany, N. Y., Presiding.

7:15 Organ Prelude.
Praise Service, led by Mr. Hugo Kirchhofer.
Whistling Selections:
"Wonderful Words of Life" (hymn).
"The Mocking Bird," Winner.
"To a Wild Rose," MacDowell.
By America's Bird Whistling Chorus of Los Angeles, Agnes Woodward, director; Helen Ward, accompanist.
Welsh Songs:
"All Through the Night" (Folk Song).
"We Never Will Bow Down" (Judas Maccabæus), Handel.
"God is a Spirit," Bennett.
Welsh Presbyterian Church Choir, Mr. E. W. Davies, director; Mrs. Owen T. Thomas, accompanist.
Prayer—Mr. L. W. Simms, St. John, N. B.
8:00 Announcements.
8:10 Messages from the Field:
China—Demonstration in charge of Prof. T. F. Pan, Shanghai.
Japan—Rev. Kazuo Kitoku, Tokyo.
Korea—Rev. Kim Kwan Sik, Seoul.
8:50 Hymn.
9:00 Address—"Beginning at Jerusalem"—Dr. Luther A. Weigle, New Haven, Conn.
Closing prayer by Rev. Kim Kwan Sik, in his own language.

Saturday Morning, July 14

Dr. Hugh S. Magill, Chicago, Presiding.

9:30 Song Service, led by Mr. Charles G. Tingle; Organist, Mr. P. Shaul Hallett, F.A.G.O.
Meditation Period—"O Captain, My Captain"—Dr. W. Y. Fullerton.
10:05 Convention Business.
10:15 Address—"A Message from Great Britain"—Mr. Arthur Black, London.
Music—String Quartet—Prokhanoff Brothers, Leningrad, Russia.
10:40 Address—"Sunday School Revival in Europe; a Narrative of Facts"—Mr. James Kelly, Glasgow.
Music.
11:15 Presentation of Representatives from Continental Europe—
Dr. H. Prochazka, Prague, Czecho-Slovakia.
Mr. H. P. Hansen, Denmark.
Gerald Abers, The Hague, Netherlands.
Mr. J. Victor, Budapest, Hungary.
Rev. G. d'Anchise, Rome, Italy.
Pastor P. Lauberts, Leipaja, Latvia.
Prof. A. T. Ohrn, Oslo, Norway.

Rev. Edmund Chambers, Warsaw, Poland.
Mr. Slava Prokhanoff, Leningrad, Russia.
Rev. Martin Fulton, of Budapest, gave greetings of Germany.

SATURDAY AFTERNOON, JULY 14

Denominational Gatherings Arranged by Denominational Leaders.

SUNDAY MORNING, JULY 15

This day was known as World's Sunday School day around the world. Delegates attended the Sunday Schools and churches in Los Angeles and vicinity, and pulpits were filled by appointment of the Pulpit Supply Committee, by speakers in attendance at the Convention. In all pulpits there was to be the Convention motto, "Thy Kingdom Come."

SUNDAY AFTERNOON, JULY 15

Mr. C. C. Chapman, Los Angeles, Presiding.

2:30 Organ Prelude, Mr. Walter E. Hartley.
Song Service, led by Mr. Hugo Kirchhofer.
The Welsh Presbyterian Church Choir sang two selections.
Devotions—Rev. J. J. Molloy, Merida, Yucatan.
Men's Chorus, directed by Mr. Hugo Kirchhofer, sang "Holy Art Thou," by Handel.
Theme—"Christian World Citizenship."
Brief Addresses:
Sr. Andres Osuna, Monterey, Mexico.
Mr. Fukumatsu Funabashi, Osaka, Japan; Mr. Yakoto, interpreter.
Mr. H. J. C. Forster, Melbourne, Australia.
Mr. Donato Galia, Manila, P. I.
Mr. Arthur M. Harris, New York City.

SUNDAY EVENING, JULY 15

Hollywood Bowl.

This was the open session of the Convention. All the friends of the Convention were invited to unite with Convention delegates in this Open Session to the capacity of the Hollywood Bowl.

7:30 "Festival of Song of All Nations"—In charge of Mrs. Grace Widney Mabee—with vesper message by Dr. W. C. Poole.
Special Lighting, Amplifiers, and Pageanty furnished through the courtesy of the Department of Playground and Recreation of the City of Los Angeles, directed by Mr. Glenn M. Tindall.
Baritone Solos—Mr. Lawrence Tibbett of the Metropolitan Opera Company. (Through arrangements with L. E. Behymer.)
Chorus of 3,000 singers from choirs, choral societies and glee clubs from various nations and races.
Los Angeles Reed and Brass Symphony Society, D. C. Cianfona, directing.

Miss Kay Shank representing the "Spirit of Music."
Mr. Conrad Nagel representing the "Spirit of Worship."

Young People's Session.

7:15 Young people, ages 16-28, met in the Shrine Civic Auditorium. In addition to those registered in the Convention, young people were welcome from all parts of California. Mr. Roy A. Burkhart of Chicago was in charge.
Theme—"Youth's Christian Quest."
Organ Prelude—Mr. Calvin Hendricks (blind), U. S. C., '28.
Community Singing, led by Mr. Roy Stevens.
Anthems—"Through Peace to Light," Protheroe.
"Thanks Be to God," Dickson.
Young People's Chorus, directed by Mr. Roy Stevens; Mr. Frank Cummings, organist.
Solo—"There is Sunshine in My Soul" (in Japanese).
"The Voice in the Wilderness," Scott—Mr. Kyo Inouye.
Quartet—Idylwild Girls' Quartet.
Worship Service with brief messages by Sheikh Metry S. Dewairy of Cairo, Egypt, and others.
Address—"Youth's Christian Quest"—Dr. P. R. Hayward, Chicago.
Address—"Objectives of the Quest"—Dr. Daniel A. Poling, New York City.
An overflowing meeting, addressed by the same speakers, was held in an auditorium nearby.

Monday Morning, July 16

Seven Seminar Group Conferences Continue.
Four Popular Simultaneous Sessions Continue.

Monday Noon, July 16

John Bunyan Tercentenary Luncheon.
Place—Alexandria Hotel, Fifth and Spring Streets.
Mr. Hugh R. Monro, New York City, Presiding.

Monday Afternoon, July 16

Dr. W. C. Poole, London, Presiding.

2:00 Song and Prayer.
Organ Prelude.
Song Service.
Meditation Period—"Bunyan and the Children"—Dr. W. Y. Fullerton.
2:35 Service of Remembrance—Dr. J. M. Duncan, Toronto.
2:50 The Quadrennium Past and Future.
Executive Committee's Report.
British Committee's Report.
Introduction of Workers.

3:10 The Childhood and Youth of the World for Christ and the Church—Our Responsibility—Mr. James Kelly, Glasgow; Dr. Robert M. Hopkins, St. Louis.
Followed by a response from the delegates for the needs of the coming Quadrennium.
4:00 Address—"Advancing the Kingdom—The Mandate"—Dr. Charles R. Watson, Cairo.

MONDAY NIGHT, JULY 16

Dr. Takeshi Ukai, Kamakura, Presiding.

7:15 Praise Service.
Organ Prelude, Mrs. Harry K. Brown.
Song Service, directed by Mr. Herbert G. Tovey.
Children's Chorus—"The Children of the King"—Crosby-Adams.
"Lovely Appear"—Gounod.
"Fairest Lord Jesus."
Prayer—Dr. J. Gordon Holdcroft, Seoul.
8:00 Announcements.
8:10 Messages from the Field:
Syria and Palestine—Rev. S. N. Alter, Hama.
Egypt—Sheikh Metry S. Dewairy, Cairo.
Sudan—Mrs. D. S. Oyler, Doleib Hill.
Near East and Greece—Prof. L. Levonian, Athens.
Music—Songs by Junior Oratorio Society, led by Mr. Joy Kingan.
9:00 Address—"Advancing the Kingdom—The Motive"—Bishop Fred B. Fisher, Calcutta, India.

TUESDAY MORNING, JULY 17

Mr. Hugh R. Monro, New York City, Presiding.

9:30 Song Service, led by Mr. Shirley E. Harvuot; Organist, Mrs. Elizabeth F. Mariner, San Francisco.
Meditation Period—"Our Great Ally"—Dr. W. Y. Fullerton.
10:15 Convention Business.
10:25 Messages from the Field:
South America:
1. Argentina—Miss Helen C. Gilliland, Buenos Aires.
2. Brazil—Rev. Galdino Moreiro, Rio de Janeiro.

North America:

1. Canada—Mr. D. R. Poole, Toronto.
2. Cuba—Rev. E. E. Clements, Havana.
3. Mexico—Sr. Epigmenio Velares.
4. United States—Dr. Hugh S. Magill, Chicago.

TUESDAY AFTERNOON, JULY 17

Mr. Arthur Black, London, Presiding.

2:00 Song Service, Mrs. Grace Widney Mabee, director. Organist, Mr. Clarence Mader, A. A. G. O.
Meditation Period—"The Crisis of the World"—Dr. W. Y. Fullerton.

2:35 Convention Business. Reading of Findings and Resolutions.
2:45 Reports from the Seminar Groups.
3:45 Address—"The Kingdom and Youth"—Dr. Daniel A. Poling, New York City.

Tuesday Night, July 17

Dr. W. C. Poole, London, Presiding.

7:15 Praise Service, Mr. Frederick Vance Evans, directing.
Organ Prelude, Mr. C. Albert Tufts, Organist.
Anthems by combined choirs, First Baptist Church and First M. E. Church; Mr. Frederick B. Evans, directing; Mr. David Wright, organist.
"Give Unto the Lord"—Mr. Charles Wakefield Cadman.
(Contralto Solo, Mildred Ware Rhodes.)
"O Lord, Be Merciful"—Mr. Cesar Franck.
(Soprano Solo by Florence Steffens Scott.)
"The Lost Chord"—Sullivan. (Choral transcription.)
Chorus of 1,000 voices, audience joining:
"Thou God of All Nations"—Lester.
"World's Prayer"—Cadman.
Mr. Evans directing.
Prayer—Dr. A. L. Ryan, Manila.
8:00 Address—"Advancing the Kingdom—The Message"—Prof. Rajah B. Manikam, Madras, India.
Music.
8:40 Address—"A Spiritual League of Nations for the Children of the World"—Dr. W. C. Pearce, Los Angeles.
Farewell Words.

"THY KINGDOM COME"

PART IV

ADDRESSES AT OFFICERS' CONFERENCE SEMINARS, AND AREA MEETINGS

PART IV

ADDRESSES AT OFFICERS' CONFERENCE, SEMINARS, AND AREA MEETINGS

THEORIES OF THE CURRICULUM

By Paul H. Vieth, Ph.D.
Chicago, Illinois

WE have in America a gigantic curriculum-making project under way. It is called The International Curriculum of Religious Education. It started under an action of the International Lesson Committee. It has been carried forward since its beginning under the Lesson Committee's Sub-committee on International Curriculum. More recently, the interpretation of the meaning of the curriculum has broadened to include much of the work carried on by the educational departments of the International Council. Within the year there has been effected a reorganization which merges what was formerly the International Lesson Committee and the Committee on Education. This will make possible the integration of the entire curriculum function of the International Council into one undertaking.

It has seemed to me that it would be most profitable to this group if I would just sketch the educational theory on which this curriculum is based. Each of you may make his own contrasts with other theories of the curriculum as you know them. The things I shall say are more fully developed in a bulletin which we have just published, entitled "The Development of a Curriculum of Religious Education." This bulletin also contains some of the basic output of the Committee on Curriculum.

One of the purposes in projecting the new curriculum was to take account of the latest developments in educational science for the work in religious education. The Sub-Committee on International Curriculum therefore first directed its attention to a study of the developing viewpoints in educational psychology and philosophy as they affect the practice of curriculum construction. Through conferences, committee sessions, and much discussion and writing, there emerged a group of principles on which the work on the International Curriculum of Religious Education is based. These principles were stated in the document, "A Statement of a Theory of the Curriculum," which has subsequently passed through a series of revisions and in its present form has been adopted as a basic working document by the Committee on Religious Education of Youth, and the Curriculum Committees of a number of the denominations. A summary of these principles is presented here.

1. *Education is a process of growth.* Character does not spring full formed out of the experience of a moment, but is the result of a continuous process of development. This characteristic religious education shares with all education.

2. *Growth takes place through experience.* Through actually meeting the situations of life, we learn to live. We also learn to *know* by doing. That is to say, in the process of living we learn ways of behaving which are good, and other ways which are not good, and which must therefore be avoided. These experiences serve to guide us in meeting future situations.

Experience takes place through responding to situations. By *situation,* we mean all the factors in the environment which in organized forms serve as stimuli to action. Thus I am at this moment responding to such factors as typewriter, light, paper, and more remotely, a chair, a desk, a room with certain other objects in it. There is another significant factor in my environment, and that is the sound of a radio downstairs, constraining me to come and enjoy a half-hour of music with my family. The response I make to these factors depends on my purpose, my state of fatigue, my love of music, and such other inward factors. It will be further influenced by such factors as the necessity of finishing this paper tonight, my crowded schedule for tomorrow which must be cleared, my ideal of keeping my work up, and others which may be called to mind. Whatever response I may make to this problem-situation will leave with me a basis in experience on which to meet similar situations in the future. If by sheer effort I overcome my reasonable desire to leave my work for a bit of play, and as a result experience the satisfaction of a completed task, I find that to keep on working is fruitless because my inclination is elsewhere, and as a consequence I lose both the music and the completion of my work, I will probably respond differently another time.

3. *Religious education concerns itself with the experience of growing persons.* The only way in which character may grow is through the experience of living. The mere fact that experience is taking place does not necessarily, however, lead to development of Christian character. As a matter of fact, its tendency may be in an entirely different direction. It is the object of education to introduce control into experience in the light of Christian ends.

4. *The place of objectives in a curriculum.* We are now in a position to see the important place which objectives take in religious education. From all the varied experience of growing persons the educator must select certain situations through which the work of education may be accomplished. It is impossible for him to decide what is significant in the experience of growing persons without knowing the purpose for which such selection is being made. He does not know what type of guidance to offer in such situations unless he knows the direction in

which character should move and by which progress should be measured. If a curriculum is to be built on this theory of the learning process it becomes imperative that teachers understand more clearly what it is that religious education seeks to accomplish. It is through such clear understanding of purpose that freedom in the use of activities, methods, and material will be won.

5. *Method forms a part of the curriculum.* It has been customary to speak of materials and methods. The implication has been that the materials constitute the curriculum, and the methods certain techniques by which these materials may most effectively be made the possession of the learner. When, however, we think of a curriculum as consisting of the meaningful experience of the individual, under the guidance of a competent leader and directed toward a goal, method becomes an integral part of the process.

Method is not of concern to the teacher simply, but also to the pupil. The pupil on his part must learn the best ways of accomplishing his purposes. This involves certain ways of meeting situations of one type, and other ways of meeting those of a different type. It involves the ability to recognize the factors in a situation, the ability to gather and utilize data which are necessary for the most effective meeting of situations; it involves, in brief, the learning of the shortest road toward the discovery and attainment of a desirable goal.

The teacher on his part is concerned with helping the pupil carry through the type of activity which will accomplish the desirable goal. His method consists in leading the pupil in the forming of his purposes and in controlling his experience for the attainment of those purposes in the most economical way. To the pupil, the reading of an interesting book may be simply a method toward the enjoyment of a rainy afternoon. To the teacher, who has interested the pupil in reading this book, it may be a way of helping the pupil to develop the right attitudes toward boys and girls in another land. Whether, therefore, we look at the matter from the standpoint of the pupil or from the standpoint of the teacher, method is not something which is set over against a curriculum, but is rather a factor in a curriculum.

6. *What place does subject-matter have in the curriculum?* It may seem that our emphasis on the present experience of the learner has entirely ignored what to some is the heart of the curriculum, namely, the subject-matter which should be taught. What place does the Bible and other source material have in such a curriculum? That the place of subject-matter in such a procedure as we have described is different from that which it has traditionally held is already evident. But it does not follow from this that subject-matter in this procedure is less important than it has been in the past.

Let us first ask the question, "What is subject-matter?" Professor Bower in his book, "The Curriculum of Religious Education," defines it

as follows: "Subject-matter consists of three elements—the elements in the situation itself, the past experience of the learner, and the cumulative experience of the race."

Subject-matter, or organized knowledge, comes into being by growing out of a situation or an experience, and serves its purpose through re-entering experience as an element of enrichment and control. An individual or group is faced with a situation. Some solution to the situation must be found. A study is made of what may possibly be done. This will include a study of the various elements in the situation which may throw light upon the outcome, a review of the past experience of the individual or the group, a survey of the storehouse of the race to discover whether light may be cast on the present problem by past experience with similar situations. In the light of these data, a line of action is mapped out, and as a result of this experience a new element has been added to the store of knowledge which may serve as an element of control in similar situations in the future. Thus knowledge grows out of experience.

But knowledge also re-enters experience. For example: An individual is confronted with a problem. Some solution must be found. This solution is arrived at only after careful analysis of the situation. Utilization is made of the individual's past experience in meeting such situations and possibly of the experience of others in meeting similar situations. If this experience of others is in the nature of the race inheritance which has been recorded in written records, then our illustration shows how the printed page serves a very useful place in the conception of the learning process which has herein been set forth.

This use of subject-matter will perhaps help make clearer the idea of guidance and enrichment. It is one of the functions of education to introduce the learner to the largest use of subject-matter which is practically possible, to guide him in the activities of living. Thus subject-matter which has grown out of the experiences of life in the past fulfills its function when it re-enters the life process and serves to guide a new generation to an ever higher mode of life.

7. What then is the meaning of "life-centered"? The point of view which has been developed in the preceding discussion and which, so far as the author can interpret it, is that held by the Sub-Committee on International Curriculum, is that the present experience of the learner constitutes the point at which education may take place. This would mean that the curriculum must consist of life-situations in the sense that the activities of growing persons with which it is concerned have a meaningful relation to the ongoing experience of those persons.

This principle obviously provides for proper grading and adaptation. If such a curriculum is built upon the actual experiences and needs of growing persons, then by its very definition it is graded and adapted to their needs.

There is a further principle which must be observed in a curriculum of the type which we have described. This is the essential unity of experience. Religious education must be so organized as to center in the fullest development of the personality and character of the learner. The various phases of the program of religious education owe it to the high purpose of that which they represent, to so relate themselves to each other that a unity of religious experience may result. It is for this reason that so much emphasis is laid on the development of a curriculum which may provide in an integrated fashion for the needs of the pupil as he is touched by the program of religious education, whether this be on Sunday or through the week.

A curriculum like that described above does not differ in *purpose* from what we have always had. The development of Christian character has ever been the goal of the Sunday School curriculum, in the minds of the leaders of thought at least. It does, however, differ decidedly in its conception of the *content* and *method* by which this result may be achieved. From a body of *knowledge* to be acquired, the center of attention has shifted to an ongoing *experience* in which growth takes place, and through which character is achieved. Subject-matter and method are the leader's tools through which he may assist the learner in shaping his experience to the desired ends. The process has changed from one which led from knowledge *to* experience to one which leads to knowledge, attitudes, habits, skills, etc., *from* experience. The emphasis has shifted from more adequate *knowledge* to a firmer *control of experience.*

The principles here summarized do but describe the method by which we learn through the innumerable experiences of normal life. There is added only the guidance of a skilled leader, whose function it is to help the learner to realize the utmost educational value from the situations he meets for the development of Christian character. By the carrying out of this approach, the unfortunate cleavage which so often exists between life and the school is largely bridged over.

WORSHIP AND THE CURRICULUM

By Rev. John W. Clifford, M.A.
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The place of worship in our Sunday School work is vital. Every school session should be an act of worship. That fact differentiates the Sunday School from an educational establishment. "God is a Spirit," said Jesus, and must be worshipped "in spirit and in truth." Not merely to teach certain truths and pass on our Biblical knowledge is the end of the Sunday School. It is rather that everything shall tend to lead the scholar to discover God, and all that that discovery implies. So that a school session is very really a divine service as much as any of the church services. It is probably the most important of them

all, as it reaches the future Church and Christian community. It follows that the spirit of worship will be present from the opening exercise to the closing act of the session.

And first, it is most important that due regard shall be paid to the thought of worship as Preparation. Too often the devotional preparation for the school session is haphazard, and lacking in thoughtful planning. We have only to think of the problem which is presented to us as we open each session. The pupils come to us from the street and the noisy outside world. They have been interested naturally in what they have seen as they come from home to school. Superficiality and noise—those are the influences which are uppermost. It is the problem and privilege of the opening worship to calm the mind and lead the pupil to something deeper. The mixed and sensational events of the streets must give place to the realities which bring gladness and confidence to life. Next, consider how varied have been the home conditions, the occupations, and the mental interests of the pupils. All social distinctions vanish, the variety which existed an hour before has to be led into a unity. With all their differences the pupils can be led to realize that they are also alike in a fundamental fashion.

How can this be done? Suitable music, played as the pupils enter the school, will drive away the effect of the noisy world outside. The friendly greeting of teacher or officer will help to establish the bond which makes corporate worship possible. The opening hymn of praise and the Scripture reading should make shallowness impossible and call for something deeper, while the crowning act which will give the soul the sense of God will come in the moments of prayer, spoken and sung. In this way, before the teacher speaks at all the mind and heart of the pupil is prepared, so that the message may be like the good seed falling into good ground. Free-will offerings and announcements need not lessen the spirit of worship in the least.

The place of worship in the actual lesson period is therefore one of atmosphere. Without it the teacher's best work can never be accomplished. With it, discipline is won without noise or tears. It is well to pause to realize that without discipline no abiding work can hope to be done. Children love to be firmly and kindly controlled, and have no respect for the leader who is at their mercy. It is also true that religious education should lead to real experience. We are not merely telling wondrous things God did for men and by means of men in far-off days; we are out to teach that God is the same today. It must surely be true that if God ever made himself known to men and women in the past, he longs to work, and bless mankind through us now. And, after all, one fine experience leads to another. If, in the opening devotions, wonderful visions and emotions are given, the lesson can lead onward and forward to a still higher revelation. The lesson, too, is an attempt to give insight to the pupil in order that

moral decision may follow. We would like the unspoken feeling to arise in the hearts of our scholars, "Lord, what wilt thou have me to do?" What willingness is born in our best moments? So the lesson spirit is as important as its matter and form.

All lessons should be followed by various modes of expression. How important that the final act of the school session shall be effective, clinching the stories and arguments in a supreme act of worship. Avoid all levity, and introduce no subject which will lead the thoughts of the pupils away from the teaching given. Leader and teachers should plan this grand finale in the training class together and with the utmost care. A great sense of the nearness of God, and of his wonderful willingness to help, should dominate the whole school, and the pupils should be led to realize that expression in life is the noblest way of appreciation of truth, and so is the highest end of the school curriculum. To go out into the world to live pure, do deeds of kindness and love, and to follow the King of Peace—these are the practical results of our lesson studies. To help to make the life of the city clean and sweet, and to express in all the national and international policies the spirit of the Man of Nazareth—that is the highest expression we can give. Life is greater than knowledge, for knowledge can lead us to find life.

INFLUENCE OF THE PROJECT PRINCIPLE ON THE CURRICULUM

By Dorothy Dickinson Barbour, M. A.
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The word "project" needs careful explanation. It has been so glibly used by people who have neither thought nor changed very deeply that many are afraid of it. Even those whose books on the subject are most widely read now avoid the term. And yet the idea for which it stands is growing in meaning and influence. It is not an idea that requires long training in order to understand it. It is as simple as common sense. It is not new. It is as old as Jesus and suggests his teachings. But, like much that he said, the project principle demands a thorough-going transformation of our usual ways of doing things.

The project principle is a convenient name for the new viewpoint that has grown out of recent psychology and out of the efforts of schools and Sunday Schools to develop better men and women than those who make the present world. This new view demands no less than the complete transformation of personality. A man is not considered educated who has only a thorough knowledge of facts. A Sunday School is no longer thought satisfactory whose pupils can merely answer correctly any question about the Bible. The transformation demanded must include a man's attitudes and desires, his day-dreams and most secret thoughts. It must show itself in his daily behavior. It must make him

strong to resist fads and propaganda, yet adaptable to new conditions and capable of improving those conditions.

What effect has this project principle on the curriculum?

In the first place, standardized curricula are no longer possible. The definite directions as to just what each class is to learn each Sunday are replaced by plans made to fit the needs of the particular class. If daily habits are to be changed, lessons must be related to the daily occupations of the children, and these are very different for the country child, the slum child, and the one from a family with many servants. If children are to learn to find the things that need changing and be able to make those changes, they must have practice in choosing the work most worth doing and in keeping themselves at work. But such learning is only possible where the children and teacher work together on the children's own plan. Textbooks are only possible if they are like E. L. Shaver's Young People's Courses or those of the Adult Department of the new International Committee Program —series of plans between which the class may choose, each calling for consideration of local conditions. Textbooks are leaned upon in no other country as they are in America. England, France, and Germany hardly use them. The project principle would replace textbooks by reference books and by stories of what other classes have done.

In the second place, the project principle tends to do away with the distinction between curriculum and method, and between subjects. When education was thought of as learning to repeat facts, then the preparation of the curriculum was the choice and arrangement of the facts to be learned on the basis of usefulness or of the child's interest. Method was separate from curriculum. It was the best way of teaching already selected facts. When we were in school some distant authority made the curriculum, and decided that in the Third Grade we must learn the multiplication table. The teacher then had to find the best method of drilling us till we could repeat those tables perfectly. Arithmetic and geography were different "subjects" separated in our minds and in the teaching of them. The project principle includes what to study and how to study and many different subjects in one comprehensive plan.

In New York schools the Third Grade last year had a store where all the lower grades bought paints, chalk or paper towels, with the money allotted to each class at the beginning of the year for that purpose. The children bought the stock, set the prices, and made the change. Where American currency gave undue practice in multiples of five, pencils at three cents each and erasers at nine cents provided the needed drill. Writing and spelling were learned through sending orders, preparing receipts, and keeping accounts, and reading and geography through a hunt as to where materials could best be gotten and how they were made. The old school subjects, as well as the

distinction between what and how to teach, had been absorbed into a larger plan.

In the Sunday School the effects of the project principle on the curriculum are similar. Instead of accepting the assigned portion of Biblical information as the Sunday's lesson, the teacher gives opportunities to his pupils to learn to be better Christians. The plan includes at least as much Bible as before, and in addition prayer, missions and practice in working with and for others—a plan made, with the children themselves, to fit their special needs and interests.

The implication of the project principle is therefore that the curriculum is not primarily the work of a distant expert, but of the individual teacher, and of the class itself. The attention of the Sunday School or Religious Education authorities would no longer be fixed on preparing suitable courses, but on preparing suitable teachers. For if each teacher is to make or modify plans to fit his own class, there is need of teachers very different from the traditional ones. And yet fifteen years' experience convinces me that there is no necessity for teachers with long training or exceptional talents. Three things only are demanded by this type of teaching—an eager longing for God and for the coming of his kingdom; a love of children, and close friendship with each member of the class; and the willingness to do a little thinking and take a little trouble. It is evident that the project principle is not for the teacher who prepares the lesson after he gets to Sunday School. But are we satisfied in any case with the way such people are teaching Christ? Some of the best project teaching I have seen was done by busy mothers and factory workers, who had had no extensive education or training. They were, however, helped by an expert who could give them this new viewpoint, and advise them as they made their plans.

When a Sunday School teacher lets the project principle affect the curriculum, he therefore substitutes for a "lesson course" a plan made by teacher and pupils together to fit their particular circumstances, a plan which includes what to teach, and how to teach, and various sorts of things worth learning.

It was in this way that an untrained teacher, of very little experience, led her class. They were eight-year-old children, and they met in the damp cellar of a tiny church. The half-dozen ragged little girls answered "Yes, ma'am," whenever they were spoken to. They had no ideas as to what they wished to learn or do, but when the teacher suggested the possibilities for which she had prepared, they decided to do something for the children in the orthopaedic hospital. During the week the whole class visited the hospital. They found the children with every physical care, but with nothing to amuse them as they lay week after week in their plaster casts. The following Sunday suggestions were offered.

"Let's give them flowers. When people are sick you send 'em flowers."

"Where'll we get the money?"

One little girl thought of stories.

"But how will we get there to tell them?"

"We don't know any."

The teacher kept them thinking until they decided that each should write and illustrate a book of stories which the teacher should first tell them.

"And let's begin by stories about being cheerful," volunteered one. "When you are sick it's awfully hard to be cheerful."

And so the teacher hunted stories and brought suitable pictures for each, and the children laboriously wrote them out and illustrated them, not only with the official pictures, but with their own drawings, and with advertisements cut from the Sunday newspapers "borrowed all up and down our stair." Some of the stories were from the Bible, and some were about modern children—selected on the basis of their value to children bed-ridden for weary months.

The very first day, when ideas were few, they wanted to ask the Heavenly Father to show them what to do. From then on, the need of his help was frequently felt.

When one child was absent the others helped to make up her book, lest a sick child should miss something. When the Sunday hour proved too short, a week-day afternoon was added, under an associate teacher because the regular teacher was employed at that time. The class collection went for the note-books, pencils and other materials which they used. On the last day, one small girl presented each member of the class with a colored Raphael Madonna to paste on her cover. The teacher remembered the child's mother who had been hanging out of the window of the family's only room, dressed in wrapper and with her hair streaming. "Where *did* you get all the money for those lovely pictures?" she asked in some alarm. "They must have cost a lot."

"Yes, they were ten cents apiece. But ever since we began making these books I've saved the pennies Ma gives me for candy and the nickels Pa gives me Saturdays for the movies, and my sister she helped me, and I got just enough for each book."

What the class had learned in this one piece of work included quite as much Bible as in the old "lessons." But in addition they had developed from their discussion of the needs and feelings of the hospital children, a new desire to help sick people and to be plucky when sick themselves; they had actually practiced helping sick people both in the hospital and in their own homes; they had worked together in mutual helpfulness; they had made sacrifices to give their money for an understood need; and they had had their first experienec of finding

what in themselves and in their surroundings needed changing, and in making those changes. The class, in other words, was conducted on the project principle.

How is the project principle related to life situations?

Again it depends on who uses the terms. As you have probably gathered from the previous discussions, life situations may mean all that has been included in the project viewpoint; or it may simply mean, as in certain recent courses, choosing the subject of lessons more or less with a view to what children of a given age are actually doing. In that case life situations do not, as does the project principle, involve the whole child, his very self or inner purposes; it talks about life situations instead of putting the child into them and helping him as he works out a solution; it seldom lets him choose his own problems and hunt his own solutions; and it often gives unrelated scraps of life instead of inclusive pieces of work. But always it is an advance toward the project principle, however slight, because information is learned to be applied, not just to be repeated, and the class does more or less thinking.

The effect of the project principle on the curriculum is to upset our old habits and lead us to discard our old lesson books. Is it worth the trouble? That depends on whether we are satisfied when pupils know certain Bible facts and stories and verses, or whether, like Christ, we think every child of such worth that we will make the effort necessary to transform his desires and his conduct and his judgments until he attains "unto the measure of the stature of the fullness of Christ."

RELIGIOUS EDUCATION AND RELIGIOUS EXPERIENCE

By Elmer T. Clark, S.T.D., LL.D.
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My theme may be stated in the form of a question: What influence does religious education exert on personal religious experience? The data for the findings here reported are the records of the religious awakenings of more than two thousand individuals, which records were obtained by sixty trained men and women in every section of the United States. The universe of cases is considered to be thoroughly representative of the contemporary intelligent population. The limits of this discussion forbid a detailed description of the sources of data and methods of study or any remarks concerning the scientific authenticity of the research; I can only refer the interested to my forthcoming volume, "The Psychology of Religious Awakening" (Macmillan).

A careful study of present-day religious awakenings shows them to conform in general to three types, which I have designated as the Definite Crisis, Emotional Stimulus, and Gradual Types. The Definite Crisis type is that in which a real emotional crisis is reached and passed

and a definite change of attitude effected. This type conforms in a general way to the conversion experience which figures so prominently in religious biography. The third, or Gradual, type represents the gradual unfolding of the religious capacities without unusual emotional disturbances. The Emotional Stimulus type is intermediate between the two; it is in reality a developmental experience, but the subject looks back to some definite event, such as a Decision Day or Confirmation Service, as marking the beginning of his definite religious life.

When we inquire as to the relative prevalency of these various experiences, we find that only 6.6 per cent of contemporary religious persons experienced a Definite Crisis awakening, 27.2 per cent are in the Emotional Stimulus category, while 66.1 per cent experienced no definite awakening whatever, but arrived at the religious consciousness by a process of gradual development. Other factors, which will be mentioned later, indicate that Religious Education and the decline of the sterner aspects of theology are in large measure responsible for the fact that relatively few persons at the present time pass through any experience which can be termed "conversion" in the sense of a definite change of character as the result of an emotional cataclysm. In this connection, it may be mentioned that young men are much more likely to undergo the Definite Crisis experience than young women, the percentage being 14.6 per cent for the former and only 2.5 per cent for the latter.

It may also be credited to Religious Education that it has lowered the age of religious awakening about three and a half years during the past generation and has thereby added that period to the conscious religious life of the individual.

It will be remembered that the studies of Hall, Coe, Gulick, Ayres, Pope, Brockman, and Starbuck, made about a quarter of a century ago, all showed that religious awakening occurred about the fifteenth year. The investigations made some years ago by Athearn and his coworkers indicated a lowering of this age, and the data upon which the present findings are based indicate that it has been lowered still further. In fact, the model age for religious awakening at the present time is 12, although in the case of those males who underwent the Definite Crisis experience, the age has been raised somewhat.

Professor Pratt, in his "The Religious Consciousness," states his belief that nine-tenths of all radical conversions were brought about by a type of theology that created an expectancy and striving therefor. Professor Pratt is right. The more than 2,000 persons with whom the present study is concerned were asked to describe the kind of preaching they heard as children. The result showed that the stern theology which featured such ideas as total depravity, hell, damnation, etc. has almost disappeared. In fact, only eight per cent of the group described a theology which could in any sense be classed as stern. The further

fact that among those above 40 years of age it was heard by nearly 30 per cent, is further indication of a decline in that type of preaching.

The percentage of Definite Crisis cases among this stern theology group is nearly six times as large as the average for the whole group. On the other hand, among the group belonging to the Confirmation denominations, which have never urged conversion, the Definite Crisis cases are only one-third as many as for the whole group. The data indicate that radical conversions tend to be produced by a theology which make them necessary, and since that type of theology is disappearing we may expect a still further shrinkage in the number of such experiences.

The data under consideration show clearly that religious training has a tendency to "smooth out" experience, to eliminate emotional disturbances as vital factors in the religious life, and to bring about a dawning of the religious consciousness by a process of development. If this may be taken as one of the aims of Religious Education, it may be said with confidence that the aim is being realized.

The records we are studying were classified with reference to the kind of home training in religion described by the respondents, the classifications being "good," "fair," and "poor." In the "poor" group, there were 13.5 per cent of Definite Crisis awakenings, 32.5 per cent Emotional Stimulus, and 54 per cent Gradual. That is to say, this group shows twice as many radical experiences as the general average, while the Gradual cases are correspondingly fewer.

The same is true of a lack of Sunday-School training. In the group of irregular attendants 25.4 per cent underwent the Definite Crisis experience, 25.4 per cent the Emotional Stimulus, and 49.2 per cent the Gradual. The radical experiences here are four times as many as the total norm.

A still more striking confirmation of the fact above indicated appears in a segregation of the group without any kind of previous training in religion—who belong in both the poor home training and the irregular Sunday School groups. Among such persons 31.4 per cent experienced the Definite Crisis type of awakening, 30 per cent the Emotional Stimulus, and 38.6 per cent the Gradual.

The absence of religious education, therefore, increases the radical awakenings and decreases gradual development. The tendency of religious education is definitely in the direction of smoothing out experience and eliminating the radical type.

In the matter of personal religious experience, it may be said that the records show unmistakably that the whole tendency is in the direction of eliminating the emotional element as a vital factor and bringing about a dawning of religious consciousness by a gradual process of development. Other conclusions, which seem to be of interest to those engaged in the work of Religious Education, are as follows:

Stern theology and irregular Sunday School attendance are more prevalent in the country and villages than in towns and cities, but home training in religion is better in the country and villages. The percentage of Definite Crisis cases is higher in the country and lower in the cities, but the reverse is true of the Gradual cases.

The sons and daughters of ministers and missionaries show a relatively large number of Gradual experiences. The Definite Crisis experiences are also slightly above the average. The smoothing has taken place in the Emotional Stimulus cases, due, no doubt, to better religious guidance.

Religious workers come in relatively greater numbers from the country and villages, and from the homes of farmers and other religious workers. They show a relatively larger number of Definite Crisis experiences and fewer Gradual cases than the total group.

The adherents of the Confirmation group of churches have the smallest percentage of Definite Crisis experiences and the largest percentage of Gradual Awakenings. Among the Evangelical Churches the Baptists have the highest percentage of Definite Crisis cases and the lowest percentage of Gradual cases; the Methodists occupy the middle position in both regards; the Presbyterians have fewest Definite Crisis and most Gradual. In all cases, there are relatively more Definite Crisis awakenings in the North than in the South. There are also more Gradual cases in the North.

When we come to consider evangelism, or the bringing about of religious awakening, in the program of religious education we are faced with certain trends to which attention should be directed.

In the first place, it is definitely established that, within limits set by temperament, any desirable form of religious experience can be produced by appropriate changes in the stimuli presented to the young. The question thus arises, "What is the desirable type of experience? Are we quite sure that the elimination of the emotional unheaval is desirable? Can we assume that the process of even and uneventful growth will produce a finer type of Christian character? The fact that persons undergoing the emotional experiences enter religious callings more readily than others is a hint to be considered. At any rate, the question is raised and workers in the field will do well to face it frankly.

In the second place, are we not in danger of reducing religious education to a mechanical system of habit-formation by allowing the emotional element to depart? There are some leaders, to be sure, to whom this may be a consummation devoutly to be wished; but it is to be feared that it would cut the ground from under our own feet, since no extra agency is needed for training in moral habits. Say what you will, men act on their emotions. To the millions religion is more than behaving oneself. The people demand a personal touch with God and will flock to whatever promises to provide such a touch. To me it seems a cause for genuine concern that religious education is so largely preoccupied with method and objective tests of conduct to the practical

exclusion of all the mystical factors of religion. Religious education is more and more coming into the hands of men and women untrained in theology and the philosophy of the Christian religion. There is a need, it seems to me, for some leaders to arise who can ground religious education firmly in Christian philosophy and interpret the doctrines of our religion, which are firmly based in psychology though often enshrined in obsolete conceptions, in terms of educational processes.

THE CONTRIBUTION OF WOMEN TO THE SPIRITUAL UPBUILDING OF EUROPE

MRS. JAMES KELLY
Glasgow, Scotland

Have women a contribution to make towards the spiritual uplift of their country? Undoubtedly, and most obviously. They are the mothers of the race, and to them, in the nature of things, is entrusted each new generation of boys and girls to nurse and mould both in things physical and things spiritual. Each new generation thus remains under the tutelage and influence of women during the most formative years of life.

A good mother can, by the atmosphere she creates, by her teaching and personality, so influence the developing minds and spirits of her children that they will all their lives have a bias towards all that is good and fair. And I believe a really Christian mother who does her utmost to train her children for God, and who, in her heart and her prayers, gives them into God's keeping, can confidently claim them from God for his service.

This is the royal contribution that women can make towards the uplift of their country. None other can touch it.

But while all normal mothers are greatly concerned with the physical well-being of their children, there are many who give very little thought to their spiritual upbuilding. They seem incapable of rising to, or even seeing, their great opportunity—to serve at once their children, their country, and the world at large. What they have not got, they cannot give. If they have no spirituality in themselves, they cannot induce it in others, and thus the children, and the nation, suffer great spiritual loss.

Here, then, is a great challenge to all who are engaged in the work of Christian Education. It is not very hopeful to urge upon careless or ignorant mothers that they should train their children for Christ and what he stands for. Christian mentality and outlook and service is the growth of years of thinking and doing, and cannot come to order. But it would be Christian statesmanship on the part of the leaders of Christian Education in all countries to have, as a very definite aim, not only the reaching, teaching, and training of every girl in the land, but also to impress on them not only that they get to live (for Christ says that he who does, knows), but also that they get to give. A Christian who

does not give, does not live. The essentials of real Christianity are personal contact with and allegiance to Christ, the Way, and as the outcome of this, a sense of the brotherhood of all people, with its natural outcome of kindly and willing service wherever occasion offers or can be made.

In this way, if the work were done in the spirit of vision—done thoroughly, and with patient instructed enthusiasm, with the definite aim of life and service—the rising generation of mothers, leagued with Christ, could make an incalculable contribution to the spiritual uplift of every nation.

This teaching and inspirational service of girls is a splendid and most fruitful opportunity for all Christian women who love Christ, the Way, and long to bring in his Kingship. Very unfortunately, the various ecclesiastical bodies in all countries, forgetting the freedom which is the gift of Christ, and the promise of the indwelling spirit to all believers, have for centuries relegated women to the background, and have practically refused them the right to take part in the councils or organized work of the Church; consequently even the gifted among them have not, to any great extent, acquired the necessary knowledge, training, or initiative to make the best use of any opportunity now offered them.

Therefore, the selecting, attracting, equipping, and giving opportunity for service to the most capable and gifted and spiritually minded women in the communion is an urgent duty laid upon the leaders of Christian Education in all countries, so that these trained women may in turn lead the rank and file of their sisters into intelligent consecrated work for Christ and the uplift of humanity. Woman, the mother, lives creatively in the race, and for the future; what cause should appeal to women more than the great enterprise of world-wide Christian Education of the young, so that this generation in all lands might conceive the idea of a world run industrially and politically on the lines of Christ's teaching, and the populations become saturated with his ideas to such an extent that they could not help living them out for "we needs must love the highest when we see it." This is the vision that all who engage in World's Sunday School Association work should see before them, and it is their business to hold it aloft so that all may see it. And if this is an unpractical dream—well, it is the dream of the Christ who said to all believers: "I, if I be lifted up, will draw all humanity unto me. . . . Go into every country and to every creature and teach and hold me aloft so that the people may see me."

THE FUNDAMENTAL IMPORTANCE OF THE CHRISTIAN HOME

By Silvestre Morales

Philippine Islands

There are many homes in the Philippines which do not possess the Bible. There are many which will not care to read it at all. There are

even homes that will go so far as to tear the Holy Book or burn it. These homes are those that are visited by the Catholic leaders.

On the other hand, we have in the Philippines homes that give first place to the teachings of the Bible and the Christ. Because of this, the parents have made a change not only in matters of sanitation and household arts, but in matters of spirit and religion. Two months ago I was invited to visit a country home. The father was known as a drunkard, gambler, quarrelsome and scolding all the time, a blasphemous man. Every Sunday he would take his rooster and go to the cockpit. His neglect of his home, wife, and children was due to the vice he had. In the course of the conversation, while I was in that home the wife mentioned to me different instances when the husband wanted to change his religion because his present religion did not help him. I asked that we pray, and we did. After a little talk together about the Bible and teachings of the Lord, I asked them if they would not attend the service which I was to conduct at the next house. They came and earnestly listened. After a month or more I dropped into their home and a great change was there. The man and the woman and all their children were baptized. The rooster that the husband used to carry in his arms was exchanged for a Bible. He gave me the rooster. I invited the family to a dinner at home. I served that family the rooster I got from them. Then after a week or so the man got a Bible. And today this family has at last been turned to the Church. It is one of the happiest homes I find. What a wonderful change has been wrought since Jesus came into that house!

The home should teach and train the children to be Christian. If the parents will follow the example of the Master, the children will surely imitate the ideals that the father and mother exhibit. As a rule, the children imitate what they see the older folks do. Many of our native Christians have watched the way the pastors live in their homes. The pastors and Bible women have seen the way the missionaries treated their wives and their children. As a result of all of these I found out that the influence came through the Christian way of building the homes. A young pastor married a young woman who was a consecrated Christian. After two years a baby was born to them. I took real and great interest in them. As I called on them I noticed that they were trying to teach and train their child in the best way. At different occasions I saw them take the baby at mealtimes and as they offered thanks to the Lord the baby had a chance to look at them. After a couple of years the baby began to sing with the parents at mealtime and the spirit of real Christian home-making was growing in that new home. I wish that more parents in all the countries the world over would take time to teach and train their children in religion.

In matters of play and work I think that there was never a happier time than when the parents took time to play and work with the chil-

dren. In times of play and work the father and mother have the opportunity to observe the children in their likes and dislikes. At the same time it will offer an opportunity to apply the teachings in the home. It is a period of laboratory work for all. The dignity of labor, the worthwhileness of play shall only be appreciated when the children and the home will grasp the importance of these in the Christian way of thinking. A missionary doctor in my place asked his children to go to the hospital. I found the boys cleaning old dirty bottles. In the afternoon they would play volley ball. What a fine time they had! But after all I found that he was giving his boys the chance to apply the teachings they listened to at home and in the Sunday School.

At one time our little girl at home sat as she used a tub. After a while she got busy washing her dress. At another time she got the broom and began to sweep. Just before I left my home this girl at our home played hide-and-seek with me. Every Sunday she would go to church with us. So after all, the Christian home should by all means train the children in work and play.

The Christian home is a part of the community. That is the place where such a home could exercise and practice the best ideals in order to influence the society as a whole. The Christian home to coöperate for the common good of all is one of the most important duties in citizenship. It must be a benefactor. It stands for good standards of morality.

Protestants in the Philippines are partly known to be opposers of all forms of vice. Protestants would not conform to any vice. Social vices are rampant in the islands. In the city of Manila there was a desire of a certain group of people for the reopening of the red light district. Protestants everywhere signed petitions one after the other for the closing of that district. A public opinion was created. Christian leaders and the home stood behind the petition and, thank the Lord! the idea was not allowed even today. The W. C. T. U. shall prosper through the aid of the Christian homes.

The early days of missionary work in the Philippines were days of planting the seed of the Gospel. Today is a day of harvest. The children who received the instructions in the early days are now young men and young women. These young people are now deciding to have homes of their own. Because of the influence of the church and the Bible these young people will practice the best ideals of home life. In my home town there is a young woman who graduated in the University of the Philippines. When she was a little girl she used to be in my Sunday School class near her home. A year ago she was married to a young lawyer who is a Christian. After their wedding ceremony the folks who attended their wedding asked them to dance. The new couple said that they were sorry not to dance because they are not

"dancing folks." Both of them are teachers in the Sunday School. We need more people of this kind in all the nations.

The Christian home, too, is a part of the life of the Church. The source of more spirituality, of more strength in the Church in attendance and giving comes from the home. The homes are small churches by themselves. Family worship, singing hymns, Bible reading, and story hours are fine things to be in common in all the homes. Prayers at mealtime and bedtime will surely help build the Christian homes. Religion will grow and thus the children will be trained and nurtured accordingly.

Sweet words, the practice of "love one another," the ideals of Christian living will certainly brighten the home and thus the church will be surrounded with little churches in little chapels at home.

One of our district conventions was held in a country church. In one of the homes of that church I was invited for dinner. When the table was ready, all the members of the household sat. When all were seated a certain person in the group began to eat. A little girl said: "What's the matter? We have not sung 'Break Thou the Bread of Life.'" This incident tells me that the child was trained to offer thanks at mealtime.

The building up of real Christian homes in the Philippines depends much on the close coöperation of all the Evangelical churches and the agencies of religious education. Recognition is given to the Y. M. C. A. and Y. W. C. A. Sunday Schools and Young People's Societies are means to help mold the life of the church folks in order that they will be prepared to uphold the best ideals of home-making.

The fact that ignorance, superstition, drunkenness, gambling, drinking and other forms of social evils are still existing in the homes of a great many people offers to us all a challenge to establish firm, steadfast foundations in order to build Christian homes in the islands.

OUR RESPONSIBILITIES FOR THE MEXICANS IN OUR MIDST

By Rev. Edwin R. Brown
Los Angeles, California

First is our spiritual responsibility. God has given to us the open Bible and the wondrous story of his Son, who came to save the lost world. But religion, true religion, cannot be a selfish thing. We cannot be saved without trying to share our salvation with others. Christianity is essentially a missionary religion, and therein lies the secret of its power and of its wondrous spread over all the earth. The day that Christianity loses the missionary motive, it loses its whole reason for existence. Because of Christ's command to go and make disciples of all peoples, and to begin at home, we cannot neglect nor escape the spiritual responsibility which rests upon us as Christians to evangelize the Mex-

icans in our country. We would naturally desire to give these strangers our very best, and the Gospel of the Lord Jesus Christ is the very best thing which we have. We are responsible before God for sharing this greatest of all his gifts with these who have never heard.

That the Mexicans need the Gospel which we can give them, is clearly evident to any who have studied but slightly their religious conditions. Catholicism in Mexico is but a thin veneer of the Gospel over the ancient paganism of the Indians. Although Rome has had Mexico in its power for three or more centuries, it has failed to evangelize, to moralize, to educate, or to uplift the people, and they have been, and are today, in the deepest spiritual darkness. We who have lived for two centuries in the glorious light and liberty of the Gospel have this spiritual responsibility of sharing with the Mexicans that which has been our greatest blessing and the greatest factor in our progress.

In the second place, we have a moral responsibility for the Mexicans in our midst. They are here as strangers in a strange land, open to new ideas as never before, plastic as soft clay in the hands of a potter, and because of this newness and their strangeness and their lack of understanding of the English, they are easy victims for all the unscrupulous and immoral elements which so avidly prey upon the newcomers in our land. It is our responsibility as Christians to see that the Mexicans are protected from that commercialized vice and immorality which would push them down instead of lifting them up. We have a responsibility for the enforcement of the Eighteenth Amendment and the Prohibition Laws, for the dry laws have brought greater blessings to the Mexicans in the United States than any other legislation. They should also be protected from gambling and from the immoralities connected with public dances. We should surround them with moral influences as a protection against immoral conditions, which inevitably work them great harm.

On a trip to Mexico some years ago I met a Mexican who proudly told me of how he had visited most of the large cities in the United States, and of how he could "spik Inglis," and to prove his mastery of English he started in and ripped off a long string of the vilest oaths imaginable, which he had learned from the section boss and the labor foreman under whom he had worked. That was the moral contribution of Christian America to that Mexican during the years he had been with us. Who can measure the evil influence upon them of the lurid and lascivious movies, the I. W. W., and bolshevistic propaganda, bootleggers, smugglers, etc.?

Yet in contrast with that man, place those Mexican families from several evangelical churches in a beet camp in Colorado who went to the foreman and told him that unless he chased out of the camp a man who was selling liquor and running a gambling joint, they would all leave with their children. And because that foreman could not afford

to lose their services in cultivating the beets, he chased the bootlegger and gambler out of the camp. Our moral and spiritual responsibility for the Mexicans are practically inseparable.

In the third place we have an educational responsibility for the Mexicans who are with us. Next to their lack of genuine spiritual opportunities, the most tragic aspect of the Mexican people has been their lack of educational opportunities. The darkest blot upon the history of the governments of Mexico, and one of the most terrible charges against the Roman Catholic Church, is their failure to educate the masses of the Mexican people. One of the principal urges of the Mexican immigrant in leaving his country and coming to ours is his desire to give his children the rich educational opportunities afforded by residence in the United States—educational opportunities which he himself had longed for but had been denied. Ours is the responsibility of providing full and equal educational advantages to all the children of the Mexicans in our midst.

Mexican children should have made possible for them attendance at kindergarten, grammar and high school, college, and trade schools, and adults should be given the advantages of night schools, and opportunity schools.

In the fourth place, we must not neglect our economic responsibility. More and more in industry, the employer is coming to acknowledge and to try to meet his obligations and responsibilities for the well-being of his employees. Commercial and industrial America must not neglect its responsibilities for the economic condition of the Mexican who is one of our chief sources of day labor. It can easily be seen that the condition of the Mexican laborer will have a great deal to do with the condition of commerce and industry in general throughout the great southwest.

It was the low economic condition of the Mexican peon which produced the revolution in Mexico. The humble Indian, who through the centuries had been oppressed and exploited with impunity, turned at last and smeared blood and destruction over the whole country. To better their economic conditions, three million of the strongest and bravest of them have come into these United States in the past twenty years. We may foolishly think we can hire them cheaply, grind them down economically, make industrial slaves of them, and refuse to share justly with them the profits of our joint endeavors, but just as surely as we do that, just as surely as we enslave them economically and exploit them industrially, just so surely will they one day turn upon us and rend the industrial fabric which has for so long unrighteously sought to force its heavy yoke upon them. The explosive consequences in such a situation pass the limits of our imagination. But if commercial America, guided by its spiritual, moral and educational responsibilities for the Mexicans in our midst, also generously assumes its economic

responsibilities toward them, and provides the Mexicans with a liberal wage, a regular income, and healthful working conditions, his scale of living will rise to the level of ours, and the Mexican in our midst be no longer a menace to American life and institutions, but a real asset in our national progress and a genuine contributor to the future greatness of our country and this civilization, of which we are so justly proud.

If we neglect this fourfold responsibility toward the Mexicans in this country, if we fail to share with them our richest spiritual experiences, if we fail to extend to them the moral protection which we have obtained for ourselves, if we fail to give their children the educational advantages which our own children enjoy, and if we refuse to make them deserving partners in our material abundance, we shall have incurred the deepest guilt in the sight of Him before whom there is no difference of American or Mexican, and by refusing them moral, educational, and economic advantages, we shall have laid the fuse for the explosion of tremendous forces of destruction, which in some future generation may destroy all the fair structure of our national existence which our forefathers and ourselves have labored so carefully to erect.

THE MEXICAN PROTESTANT OUTLOOK

By Rev. James Hoffman Batten
Claremont, California

No careful observer can help but recognize that Mexico is through with slavery of any kind. Through past centuries she has been the vassal of foreign political powers; she has been the vassal of greedy dictators who bartered her resources to foreign exploiters for their own benefit; she has been the vassal of a cruel and rapacious religious hierarchy; but Mexico will never again be the vassal of any power, civil or religious. However, while Mexico is through with any type of vassalage, she is not through with religion. The great French preacher, Sabatier, has stated that "Man is incurably religious." Of no people is this truer than the Mexican. They have a religious instinct which cannot be eradicated. Catholicism has lost its standing and power in Mexico, because it has prostituted spiritual things to temporal ends. The present controversy between the government and the Roman Catholic Church is due to the fact that the hierarchy is endeavoring to restore the old condition under which the Church was paramount in government as well as in religion. The constitution of 1917 simply reaffirmed the reform laws of 1857 which declared the church holdings the property of the nation. While this law and some other regulations, such as requiring ordained ministers to be native-born Mexicans, and prohibiting religious teaching in the primary grades of schools, and prohibiting ordained ministers from teaching in primary schools, may seem severe, they are the logical result of the experience of Mexico with the Catholic hierarchy

through the centuries. This is the swing of the pendulum from one extreme to the other, and applies equally to all religious bodies. Some of these laws are also applicable to gatherings of every kind, including the Masonic body and service clubs.

The Protestant churches of Mexico, while realizing that some of these laws may make certain types of work difficult, have nevertheless recognized their necessity in freeing Mexico from ecclesiastical bondage, and have therefore accepted them in the spirit of coöperation with the government. This contrasts very strongly with the Catholic attitude of defiance which maintains a constant spirit of armed rebellion against the government in certain states of the republic. The result of this attitude upon the part of the Catholic hierarchy has been to largely empty the Catholic churches. On my trip to Mexico I made it my business to visit the Catholic and Protestant churches in Monterey, Chihuahua, Saltillo, San Luis Potosi, Mexico City, Guadalajara, Mazatlan, Sinaloa, and Hermosillo. In the Catholic churches there would be scattered handfuls of individual worshippers. Even on Sunday mornings when services were in progress, I never found over forty or fifty people in any Catholic cathedral. These were mostly women, and in every case the service was being conducted by a woman. The facts are that Catholicism has lost the men of Mexico. I talked personally with leading educational and government officials of various states. In every case they were either connected with some Protestant church or had cut loose entirely from all church connections. Some who had not united with Protestant churches have become high officials in the Masonic Order. In continuing its fight against the government, the Catholic Church is "kicking against the pricks," for upon the part of the vast majority of the men of Mexico there is an utter lack of interest in the Catholic attitude and a determination that the hierarchy shall never again rule Mexico.

While the present laws may make it somewhat more difficult to conduct mission work by Protestant bodies, the present situation has also produced certain decided advantages in Protestant religious work.

It has increased the responsibility of the Mexican Protestant ministry. One of the chief objections to mission work in all foreign countries has been that it tended to denationalize the converts and to create in the nation a body of men who were largely controlled by foreign ideals, not only in their religious practices, but in their entire mode of life and thought. We are beginning to understand in mission work that it is not necessary to denationalize in order to christianize. The larger the measure of responsibility which can be placed upon the Protestant Mexican ministry, the greater and more effective will be the development of a Protestant attitude of freedom in Mexican religious life.

Another result has been an increased interest upon the part of Mexican laymen. The Mexican laity are responding and will respond in

the future much more enthusiastically and efficiently to Mexican leadership in the ministry than they have in the past to the leadership of American ministers.

A marked result of Protestant coöperation with these laws has been the producing of a friendly attitude toward Protestantism upon the part of government officials. Catholicism has taken an attitude of defiance which has placed its representatives in the position of being traitors to the ideals and interests of the republic. The Protestant missionaries have conformed to the law and consequently are recognized by the Mexican government as patriotic in their attitude toward the ideals and the new freedom which the government is endeavoring to inaugurate.

The attitude of the Protestant churches in developing a native Mexican ministry and in placing responsibility upon the ministry and membership of the churches is a constant demonstration of the Protestant principle of democracy as over against the Catholic principle of monarchical tyranny. Mexico is beginning to recognize the fact that the monarchical form of church government cannot possibly harmonize with a democratic form of political government. This attitude of mind is being constantly developed and strengthened by the demonstration in Protestant mission work that democracy is a workable principle in Mexican religious life.

The future of Protestantism in Mexico may possibly require some changes in methods. While the regular mission work will undoubtedly continue carrying to the people the evangelical message through the churches, it will becomes less tinged with fundamentalism as the educational program of Mexico develops. The most open door of Protestantism in Mexico today is that of education. While the government allows no religious teaching under the sixth year, above that there are no restrictions. The Mexican people are hungry for education and our Protestant churches working in Mexico will be wise to recognize the open way of educational evangelism. There is a new educational enthusiasm, a new religious independence, and a new political freedom in the Mexican republic of today.

YOUNG PEOPLE'S WORK IN THE PHILIPPINE ISLANDS

By Manuel A. Adeva
Manila, Philippine Islands

The Philippine Islands have a population of 12,000,000 people in round figures. Twenty-three per cent of this number, or 2,760,000, are from ten to twenty-five years old. This includes both the English and the dialect-speaking young people. Of this number only a negligible minority, or approximately 80,000, have been reached by our work.

The young people's work in the Philippines is carried on by the home, the church, and the community.

The Filipino home is aided in its important task of religious education by the Family Worship League, organized by the Philippine Council of Religious Education five years ago. The primary aim of this league is to train the members of the family in worship by the daily use of the Bible. A few minutes devoted to worship either early in the morning or before bedtime have done more towards strengthening Filipino family relationship and guiding young people in right living than any sermon delivered on family affairs.

Then, too, the home is helped by the Home Department, which practically every Sunday School in the Philippines has. Through this department young people who by reason of special work or sickness cannot attend the regular session of the Sunday School, are given Bible lessons. Of course there is much that can be done yet in this department by way of improving its organization and program of activities.

The second agency is the church with the Sunday School, Epworth League, Christian Endeavor Society, Campfire, and Boy Scout organizations as sub-agencies.

The Sunday School movement in the Philippines is making tremendous strides. With the development of trained native leadership, it has received an impetus hitherto unknown. New Sunday Schools have been organized and hundreds of young people brought to Jesus' feet.

For the purposes of instruction, the Young People's Division is organized in many of our Sunday Schools into departments by age groups. Intermediates, 12 to 14 years, Senior, 15 to 17 years, and Young People, 18 to 25 years. Each department meets on Sunday morning for one hour of instruction.

For a long time there has been felt the need for indigenous lesson courses for all these departments. A union Curriculum Committee has been for four years adapting and improving a course of Group Primary Graded Lessons, and a Junior Course was begun last year. These courses are published in the dialects.

The International Lesson Courses are used in Sunday Schools which use the English language. We follow one year behind America so as to get the advantage of the surplus material. In this connection we wish to express our grateful appreciation to the Surplus Material Department of the World's Sunday School Association for its generosity. Had it not been for its gratuitous help we would have been greatly handicapped in our English work for lack of funds with which to prepare lesson materials. For the Sunday Schools in the dialects, an adaptation of the International Uniform Lessons is made by the Philippine Council of Religious Education. This is translated and printed in the different major dialects.

The Philippine Sunday School believes in the principle of impression

and expression. It, therefore, trains its students not only as lay leaders in church and Sunday School activities, but also as leaders in Filipino political, social, and moral life. An institution that can turn out a man of Mr. Jorge Bocobo's character and integrity is an institution that has already immortalized its name. Our Sunday School has done that and is shaping the lives of thousands of our youth. Mr. Bocobo is dean of the College of Law, University of the Philippines, and the outstanding social and moral leader of the islands today. Busy as he is with his school duties, Dean Jorge Bocobo still finds time to teach a Sunday School class in the Central Student Church of Manila.

The Epworth League and Christian Endeavor Society complement the Sunday School in all its phases of activity. Each is the handmaid of the other; all work together for the religious education of the Filipino youth. The members of these organizations are trained not only in worship through the opening service and in instruction through the general participation at every Sunday meeting and attendance upon a Bible class, but also in expressional activities, such as social service work, indoor socials, outdoor socials, and entertainments, including pageants, dramatizations, and music.

Boy Scouts and Campfire Girls are twin organizations in the islands. One is found where the other exists. They are becoming popular activities with our young people from 12 to 18 years. Both organizations have headquarters in Manila. The Philippine Council of Religious Education has officially endorsed the Campfire and Boy Scout program for church and Sunday School purposes.

The Campfire organization has helped, and is helping, Filipino girls to find romance, beauty, and adventure in every day life. Through a system of honors which are divided into seven crafts, each Filipino Campfire Girl learns to appreciate the common labor of life which was hitherto abhorred and despised in the islands.

"Wohelo," the watchword, has in numerous marvelous instances transformed an indolent, weak, grouchy, indifferent, and unsympathetic Filipino girl into an industrious, active, robust, charming, lovely, and congenial companion.

The third agency is the community with such subagencies as the Young Men's Christian Association, Young Women's Christian Association, Woman's Christian Temperance Union, Woman's Clubs, Ladies' Circles, Guilds, Christian Dormitories, and the Philippine Council of Religious Education. These organizations primarily aim to make the Filipino youth "physically strong, mentally awake, and morally straight." And to achieve these ends gymnasiums have been built, discussion groups and Bible classes conducted, Go to Church and Win My Chum campaigns launched, conventions, institutes, and conferences organized at different periods of the year.

The Young Men's Christian Association and Women's Christian

Temperance Union have been organized in important student centers of the islands; the Young Women's Christian Association has its principal office in Manila and is spreading out in the provinces; Woman's Clubs, Ladies' Circles, and Guilds are organized in practically every church and are doing wonderful work among the young people; Christian dormitories have been built in student centers and are providing Christian homes and wholesome fellowship to students.

The Philippine Council of Religious Education which has its principal office in Manila promotes Week-Day Religious Instruction, Daily Vacation Bible Schools, Family Worship League, Sunday School Journal, preparation of Sunday School lesson materials, Children's and Young People's work, and Teacher Training Development. It coöperates with the different Evangelical churches in the islands in the religious education of the Filipino youth. In the language of Dr. A. L. Ryan, General Secretary of the Council, "Today it stands as a great unifying agency, Methodists, Presbyterians, Baptists, United Brethren, Disciples, and Congregationalists joining together in one common task, the conservation of the spiritual resources of the nation as represented in its childhood."

This in short is our Young People's work in the Philippines. As I have said, the field is wide and fruitful. The machinery now at work is, I believe, sufficient. In fact, we are working towards correlating the work of the different organizations and societies to avoid overlapping of activities.

What then are the needs of the Young People's work in the Philippine Islands?

The most vital need is more and better trained native leadership. Not political leadership, for that is being supplied by secular schools, but moral and spiritual leadership. Thousands of young people are coming forth from our high schools, colleges, and universities every year intellectually developed, but morally callous and spiritually dormant.

Then, there is the dire need for a comprehensive, indigenous, group graded curriculum of religious education. We lack religious literature, magazines, and periodicals.

We rejoice that heroic efforts are being made to meet the needs of the Philippine field. Benevolences from the Protestant Christians of America and grants from the Boards of Foreign Missions have done much to help. Motivated and urged by the Christian spirit to serve, the Protestant Christians of America have begun and are doing a work of making Christ real and vital in the lives of the masses of our people. It is a task second to none in importance. We, who have come to this World's Sunday School Convention, have pledged to dedicate and consecrate our lives to this task. But conscious of our inability to cope with its immensity we appeal for help. Let it not be said in the years

to come that Protestant Christians of America left so tremendous a task unfinished in the Philippine Islands.

THE YOUTH MOVEMENT IN PORTO RICO

By Fanny Carlton
Manati, Porto Rico

In the story of the life of our Saviour we learn that he "advanced in wisdom and stature and in favor with God and with man." This is the ideal that the missionaries and other religious workers have held up to the youth of Porto Rico since the beginning of Protestant Missions in 1899.

One of the first phases of the church work that was developed was that of the Sunday Schools, for the missionaries recognized the great importance of teaching the people to read the Bible for themselves. For centuries the name of Christ had been known, but either as a Child in a manger, or as a dead Christ. Seldom was he brought to the people as a living Christ or as one who had a real influence in their hearts and lives. More emphasis was placed on the importance of the Virgin Mary or the Saints as mediators between man and God, and the people were not allowed to read the Bible for themselves.

The work of the Sunday School has grown to great proportions and is developing each day. Many of them are using at least a part of the program of the graded system, and as more young people are prepared they will increase in efficiency and adopt more of the modern methods. A few years ago the Presbyterian mission made it possible for one of their young men to go to school in Richmond, Virginia, where he and his wife took the course in Religious Education. They have returned to the island and are now helping the young pastors to carry out some of the plans that have been found so helpful.

Throughout these years the youth have been growing in the churches and it is wonderful to see how they are responding to all phases of the work. They have their local Christian Endeavor Societies and Christian Endeavor Unions, which hold regular meetings and annual conventions, directing their own meetings with little help from the missionaries and older workers. Thus they are getting experience that will help them greatly in the future. One of the young men who has been active in one of the Christian Endeavor Societies has been elected president of the literary society in the public high school and he says that his experience in Christian Endeavor work has helped him more than he can express. He is now taking charge of a country Sunday School and will soon finish his high school education and go on through the seminary in preparation for the ministry. This is only one example of what is happening in all of the churches nearly every year.

Each year all over the island they celebrate "Children's Week," at

which time the youth of the island learn from experience many phases of the civic life. Many of the churches are coöperating in this movement and plan to have the young people take charge of the different activities of the church. It awakens deeper interest on the part of old and young, and helps to develop leaders.

The United States Government is providing such good schools in Porto Rico that most of the young people receive their education there. But there is still the need for schools for training the young men for the ministry and the young women for teachers and workers in the churches. One of the best of these schools is the Polytechnic Institute in San Germán, which is supported by the Presbyterian Board, but is non-sectarian. There the students may earn at least a part of their expenses and get the best of instruction up through the Junior College. The Congregationalists have a school for girls, and the Baptists have one. Both accept students from other missions if they are highly recommended. One of the students in Villa Robles, the Baptist training school for girls, wrote just a short time before the close of school, "In Villa Robles I have found great happiness. There we find a real Christian home and a great opportunity for carrying out the glorious ideal of consecrating our lives to a noble cause."

But the most outstanding of the schools for the training of the youth of Porto Rico is the Union Evangelical Seminary in Rio Piedras. Until nine years ago each mission had its own training school or so-called seminary, but it seemed a great duplication of effort and expense without getting the desired results. There has always been a wonderful spirit of coöperation among the various missions on the island, and they were already coöperating in the support of a church paper and in many other activities, so they decided to found the Union Evangelical Seminary. It is doing a very fine work in preparing the young men for the ministry. They have the privilege of taking part of their studies in the University of Porto Rico, which is just across the campus from the seminary, and often they go on and get their degree from this university. Each year the enrollment in the seminary is about thirty or thirty-five and usually there have been students from Cuba, Santo Domingo or Venezuela. Thus this school is serving as a training school for people of the neighboring Spanish-speaking lands. Two of the graduates of the seminary are graduates of the University of Porto Rico and have had further training in the United States and are now teaching in the Union Evangelical Seminary. Almost without exception the pulpits of the churches are filled by native Porto Ricans, many of whom have received at least a portion of their training in this school. Each year we see a wonderful growth in the ability of the Porto Ricans to lead their own people to higher and better things.

During the past two years special emphasis has been laid upon Young People's Conferences and the last one held in Ponce was pro-

nounced a great success. Clubs have been organized in many of the churches and they are drawing many of the young men and women into the churches. Other agencies that have contributed much to the development of the young people of Porto Rico are the Boy Scouts and Girl Scouts and the Young Men's Christian Association. The latter has its main office in San Juan and several branches in other towns of the Island. They coöperate in a very fine way with the churches of the Evangelical Union and join with the churches in the Summer Conference that is held on the campus of the Polytechnic Institute each summer.

Of course the aim of all of these movements is to mold character and to bring the people to Christ and into a closer touch with Christian influence. If we find these agencies are needed in the homeland, how much more are they needed in a land where the home life has seldom been helpful.

YOUNG PEOPLE ON THE CONTINENT OF EUROPE

By W. Y. Fullerton, D.D.
London, England

The outlook of the young people of the Continent of Europe has been greatly changed since the war. More than half of them in their countries have been made heirs of new governments. No less than thirteen new republics have been created on the Continent, four thrones have collapsed, six new states have been added to the number of those that already existed, and seven states have been transformed almost beyond recognition. Some of the states present a conglomeration of nationalities, Jugo-Slavia, for instance, with its 12,000,000 of population, is perhaps, as its awkward name almost suggests, the least coherent. Only half its population are Serbs, the other half consisting of nine other different races. Little wonder that it should be a constant menace in the Near East.

But amidst the ferment there has appeared even there an element of hope. As a result of the distribution of the New Testament, the People's Orthodox Association has been formed which perhaps may be the beginning of a common life amongst its varied constituent peoples, composed itself by the sheer force of its spiritual reality. The Y. M. C. A. has taken some hold of the new situation, and those who know most about the people and the country are the most hopeful as to the outcome. But, of course, no statistics are available.

The same remark may be made as to the Y. M. C. A. in general, an organization so widely spread as almost to be indigenous to the various countries. It is at work in twenty-seven European nations and in each nation takes on a particular complexion, fitting into the life of the nation among which it works. And the Boy Scout movement is also

found everywhere, except in Russia. Communists bitterly oppose that movement because they find it to be an obstacle in the way of their propaganda. On which the Chief Scout remarks that it is "the biggest proof that our efforts are not in vain, and that we are succeeding." It is scarcely necessary to note that "Every Boy Scout on his enrollment makes a three-fold promise: That on his honor, he will do his best (1) to do his duty to God and to his King and Country; (2) to help other people at all times, and (3) to obey the Scout Law, the fourth item in which is 'A Scout is a friend to all and a brother to every Scout."

In Russia there is no specific Christian work amongst young people as such, religious school education being prohibited until children have attained eighteen years of ago. Nevertheless love that laughs at locksmiths has found a way. Family meetings are held on Sunday afternoons; they differ from Sunday Schools in other lands in two particulars; there is no class teaching and the parents must be present with their children. Perhaps this second condition might be introduced with advantage in some other countries, indeed it has been for many years in vogue in Wales, where there is no limit to the age of Sunday School scholars. In Russia, in addition to this, it is possible for a family at home to introduce three children, not members of the family, when religious instruction is given, and this new form of pastoral visitation has a good deal to recommend it.

That keen observer of youth, Mr. Basil Matthews, observes that "rebel youth in many ships of the world-life have thrown the old captains and officers overboard, scrapped their compasses and charts, and even at times unshipped the rudder," but if they are unwilling to accept well-tried ways simply because they are ancient, they are vitally interested in the great methods of life. The recent Congress of Youth at Helsingfors set out these matters under four heads: Sex and home problems; Patriotism and the individual conscience; Racial contacts and antagonisms, and Life-work in the economic system.

It may be remarked that the thread which binds those ideas together is the relation of life to other people, and that the thought of the relation of the soul and of the people to God is noticeably absent. It may be there, but it is not expressed, and that is frankly the outlook of youth today, everywhere, but especially in Europe, where youth, having given its best in the war, is now suffering from a great disillusionment.

Well, this is our opportunity to show young people how their ideals may become actual, to give them, in the gospel of Christ, their driving power. The Christian Endeavor Society is doing good work in this direction, but unfortunately, I have been unable to secure particulars.

The Girl Guides, under various appropriate names, Girl Scouts, Eclaireuses, Voluntarie, Pfadfinderinnen, etc., have companies in most

of the countries of Europe—France, Belgium, Holland, Luxemburg, Switzerland, Portugal, Italy, Jugo-Slavia, Czecho-Slovakia, Austria, Hungary, Turkey, Poland, Norway, Sweden, Denmark, Finland, Esthonia, Latvia, Lithuania, and Iceland, if Iceland can be considered a European country.

The Girls' Life Brigade was started in Latvia as a direct result of the Glasgow Convention of the World's Sunday School Association, and has now five companies. It publishes a monthly paper, "Dzerkstelite," and where the Brigade exists Sunday Schools are flourishing.

The Boys' Brigade, which now incorporates the Boys' Life Brigade, has few branches outside Great Britain, but in Denmark there are 10,000 members of a kindred organization, Frivellegt Drenge Forbund, known familiarly as F. D. F., which has as its motto, "With God for the Boys of Denmark." In Latvia, there are five companies of the Boys Brigade proper, known as the Latvian Life Brigade.

The Church Lads' Brigade, though without existence on the Continent, has introduced its plans to the Swedish, Norwegian, and German governments, and from the French Government has received a medal and *diploma d'honneur*.

The Girls' Friendly Society, another organization associated with the Anglican Church, has many branches on the Continent, especially for the helping of students, governesses, lady's maids, and girls in business who may leave England for a longer or shorter period on the Continent. Its employment and inquiry departments are of the utmost importance in the verification of positions offered to these girls. The society also secures situations for girls and sets itself the task of finding a friend for every one of its members who goes abroad, and giving a helping hand to every girl that stands in need of it. In France, it has branches at Paris, Bordeaux, Biarritz, St. Jean de Luz, Pau, Mentone, and Monte Carlo; in Italy, at Alassio, Milan, Florence, and Rome; in Switzerland, at Lausanne, and Montreux, Vevy, Clarens; in Belgium, at Antwerp and Brussels; in Germany, at Berlin and Frankfort; in Austria, at Vienna.

Of the widespread work of the Young Woman's Christian Association it may be sufficient to say that the French branch, which is itself not strong, has established an Association in Antananarivo in Madagascar, which, however, can scarcely be considered as belonging to Europe; that in Germany the Association has no less than 190,000 members and publishes eight papers. Its motto is, "The Lord is Our Judge, the Lord is our Law-giver, the Lord is our King, He will save us," and its badge is a green Jerusalem Cross. In Denmark there are 31,000 members and an overflow in Greenland, but again this country can scarcely be considered as belonging to Europe.

In Finland there is a flourishing association with 5,300 members specially interesting to me, as in my visit to that country in 1923 I

daily met for a week at Jamso for Bible Conference a large group of its leading workers. Esthonia and Latvia also have associations, as also have Norway and Sweden. In Italy, Czecho-Slovakia, Roumania, Greece, Turkey, Bulgaria, Austria, Hungary, and Malta, the Y. W. C. A. is also at work, and in Portugal, Switzerland, Belgium, and Holland. In Iceland, the movement had a very interesting start. An Iceland student went to Copenhagen to study for the ministry and on his return to Reykjavik, in his own country, began work among boys and young men. The Government of the prison, hearing that the room where the meetings started had become too small, offered them a larger hall above the prison cells. He had numerous daughters who were much impressed by the good times the men were having, and one day the youngest, nine years of age, stopped Fredriksson on the stairs and said, "May there be only meetings for boys?" He replied, "Of course there might be meetings for girls, but I have no time for them." They gave him no peace until he found time, and so the Y. W. C. A. was started, which today, in a town of 20,000 inhabitants, has over 440 members. There is in Iceland a population of only 98,000.

Of Sunday School work on the Continent, Mr. Kelly's report of the W. S. S. A. gives important and suggestive glimpses. The formation of Sunday School Unions in the various countries promises well for the future, and is to be encouraged by every means in our power. Germany with 159,000 scholars, France with 56,000, Hungary with 30,000, Esthonia with nearly 4,000, and Poland with nearly 3,000 offer wide fields for service. Czecho-Slovakia, with 252 Sunday Schools affiliated to the Association, and Budapest with 11 new schools formed during the year 1927—the Hungarian Government valuing the work amongst the young people so greatly as to take a practical share in sending a delegate to this Assembly—reveal the possibilities of such service. In Norway, Sunday School Weeks, with one practical and one Biblical lecture each evening, have deepened interest in the Sunday Schools and brought reinforcements to their ranks.

The Young People's Movement in connection with the Baptist World Alliance has met with considerable encouragement, of which the issue of the paper, "Rita Stari" (The Morning Rays) in Latvia, is an evidence. In Czecho-Slovakia, 701 members are reported, and in Sweden, 31,600. From Italy it is reported that even the Fascisti, themselves, are now establishing "Educational Societies" instead of military ones, which is a distinct advance, and from Bessarabia a significant incident is a Young People's meeting visited by ten policemen who informed the young people that they were breaking the law. Nothing daunted, they invited the policemen to be seated, provided them with refreshments, read the Bible to them, sang hymns in the Roumanian language and sent them away as friends, with good wishes for their future.

YOUNG PEOPLE OF THE BELGIAN CONGO

By Goldie R. Wells
Mondombe, Congo Belge, Africa

In September, we are celebrating the anniversary of fifty years of Protestant missions in the Congo. The people are stepping out from heathenism, cannibalism, and polygamy to follow Christ. Even now we feel we are only starting the task of establishing the Bible school and the Christian Endeavor work is quite new to train up leadership to lead on for Jesus. As well as in other parts of the world, there are changing conditions in the Congo. We used to have only the great rivers with the dense jungles crowding down to the very water edge. Now we have the narrow gauge railway which is broadening into the standard gauge. On the rivers where used to be the natives with dugout canoes singing their strange and weirdly beautiful songs, now comes the steamboats bringing salt, soap, cloth to meet the demands of the people; and cigarettes, from America, placed as a gift that they may form the habit. Yes, see what the white man has brought in and there is danger of the natives throwing over what was good as well as what was bad but, as missionaries, we are trying to guide the people and have them see the good, what Jesus Christ would have them keep of their own. We are teaching them to read and write. They now have a written language and schools and are learning to read. They take the Bible to their hearts that they may live the life of Jesus Christ.

And we must have higher schools. We must train the people of the Congo to lead their own and our own to Jesus Christ. So as we try to lead them to the good we need Jesus Christ more in our hearts than ever before. And they come and plead for the Gospel. As I came down the river this call came to me: "We heard one of the evangelists say there is a God. Won't you come and tell us?" At a recent conference in the Congo, one of the men stood up before us and said earnestly:

"White people, what are you going to do way on up yonder? I cannot go on by myself up there, trying to take care of over a hundred evangelists and thousands of Christians. You folks have said you would send a white teacher. When will you send him? Where is he?"

We knew that all that he said was true. Our leader said: "There are our teachers. Which one will you take?" And he shook his head and said, "I cannot take one." He knew that every one of our stations was undermanned. He could not ask one of us to go on up there to help him, but he said: "In America you have riches. In America you have lots of teachers and if you want to give us the Gospel as you say you do, you can do it." Then let us send it! Will we?

YOUTH AND WORLD PEACE

By Harry N. Holmes, D.D.
New York City

There is a great movement surging through the nation among the young people's organizations. It is called the "Crusade with Christ, in evangelism, citizenship and world peace." In 1096, one of the most stirring periods of European history began and lasted for 176 years. It was a curious mixture of squalidness, sacrifice, splendid courage and unselfishness and it was called the War of the Crusades. And now, after 1,000 years, no other stirring story so grips the heart of youth and imagination of youth as this war of the crusaders as they marched out to wrest from the Moslems the holy place of the Christian faith. It is preserved in song and story and it almost savors of fanaticism, the way we live over the episodes of that period. The crusaders found their name in the Latin word "cross" and on every uniform and shield there was the cross. There were three crusades that reached Jerusalem and almost innumerable expeditions that started but never arrived. For 176 years, men gave up their castle and home, sold their shops and left their loved ones, thinking of Jerusalem, the Christ and the cross.

I make the affirmation this morning that modern young people can be stirred again to crusade for the spirit and Master of Jerusalem, to make his name known that our country may be a country where his name is honored and the time to come in history when not Britain nor America shall rule the waves, nor France, nor Japan, nor Germany, but the goal of history will be reached when Jesus Christ is King of kings and Lord of lords.

World peace! For centuries, the prophets and seers have been haunted by the dream of the day when the world would be a brotherhood instead of a battle ground and this far hope of humanity has been the common trend that runs through history. And today is it not true that in spite of argument and dispute, the spiritual vision of the final unity of the sons of God remains the spiritual mistress of Christian manhood? And as we look into the world we find that the world is being prepared for the message. We have, as an English writer has said, three movements begun in the eighteenth century and culminating in this, and each should alter the trend of the human spirit. The first is the expansion of Europe and the progress and development of Western civilization. Listening this morning to the story of Africa, I was greatly moved by that vision of this great continent controlled by Western powers, with the exception of two small nations, Abyssinia and Liberia. Western civilization has covered the world. And then there comes to my mind that sentence from a young man living at Geneva which is summed up in the three words, "Liberty, Equality, Fraternity," and America had added another word, "Democracy." Tell me of a

people in the work today whose hearts do not thrill and stir at the meaning of these four words. The industrial revolution of our day, the factories going from the home to the city, has brought unending problems on questions of labor, life and social conditions. These movements that solidify human life unquestionably contribute to the making of the world in which we live. We feel, after all, there is only one history and that is the history of mankind. All national history is but chapters in that human history. One of the most remarkable things of our day is the geographic unifying. The wide, wide world is a familiar place. We can communicate to the uttermost parts instantaneously. The air is filled with the glitter and drone of great planes and the air which we breath is filled with messages only limited by human speech. A friend walked into my office in New York the other morning and told me that upon awakening that morning he had turned the dial on his radio and, from a station in Maine, he heard the chiming of a great clock. He listened and discovered that he was hearing at that morning hour Big Ben on Westminster Abbey broadcasting to Sydney, Australia, and this little station in Maine had picked it up. The chancellor of a great university said the other day, "Out of nomadic savagery, this world has changed into a great village, with gossip flying hither and thither like a vast shuttle." The world is a great society. With six thousand years of history, our world is an organization for the first time, compact and interdependent. We are citizens of the world.

The development of any high kind of civilization depends upon the young people being conscious of the fact that they are citizens of the world. To grasp the full significance of that fact is more important still. We had in New York an entertainer on the platform who spoke to us about "All dressed up, and no place to go." We have come to regard this phrase seriously. We hear that explorers have no place to go. We have come to the end of the geographic conquest of the world. There are no more new people, no more new lands. We have a complete stage with all the actors upon it. You stand in front of a world drama. The challenge of the day is to learn how to live together. And I doubt if there is anything more important than this challenge of living together in a friendly way. This crusade to develop world friendship and peace is one that touches our hearts and imagination. Coming back from France after the war, there came to me two convictions: that I should never forget to pay my tribute of honor and praise to the courage and endurance and gallantry of the men who fought, and that God helping me, I would try to do all I could that this old world might learn to have conferences before killing ten million men, instead of afterwards.

At the Christian Endeavor Convention held in the Crystal Palace, London, two years ago, Mr. Lloyd George in his own charming way

said: "For five years, I called young men of my country to war. For five years my heart was filled with anxiety and suffering. That is why I am in favor of peace." The old generation held war as a necessity. The young people will have to change philosophy or something worse is going to happen to this old world. I picked up the paper this morning and I wonder if you were thrilled as I was at the news that there had come to Washington a cable from Paris and Berlin saying they accepted unconditionally the proposition from our Secretary of State to abolish war. For the first time in a thousand years, the pedestal on which Mars stands is shaking. God grant that it will fall! I feel that God gives only one opportunity to a generation. One supreme task comes to one group at one time. Martin Luther and his followers extended the right of the individual to find access to God without ritual or priest. The thunder of the French and American revolutions established the supremacy of the public will and democracy. Lincoln personified the yearning expression of man to be free and never a serf. But it seems to me that our generation has the greatest opportunity of all; to bring in the fulfillment of world-wide peace. On a troubled planet, Jesus came to demonstrate that men should live together in understanding and love, and unless we succeed he fails. International peace, understanding, friendship is the biggest idea on the globe.

Shall man at this high point in the evolution of the race, when we are dominating the air and sea and land, be mastered by the problem of abolishing war? What can we do to promote world peace? There is no doubt of the need as I think of the past and as I view the future. One of our great statesmen has said that another war may be the cemetery of our civilization. So this is our task. How shall we promote it? "By hating hatred," as Anatole France has said, by fostering good will. If we do, peace becomes a probability. Peace on earth among men of good will. You and I have to increase men and women of good will. Youth can prevent war by fostering good will. Good will never comes through misguided action, only through justice and fair play. It is important that you and I get what we are getting out of this great conference. We shall acquire knowledge of the world in which we live, and as we do we create international understanding. I believe to understand all may be to forgive all. Do you try to understand Japan and Mexico? Spinoza says, "Our chief business is not to hate, not to love, it is to understand." To me one of the greatest achievements of the last few months was the going to Mexico of Mr. Dwight Morrow. The problem of oil and land challenged diplomatic negotiations. When Mr. Morrow was asked what qualifications he had for the position, he said, "I can be friendly to Mexico and understand Mexico." Try to put yourself in the place of another people. Each nation has a contribution to make. We are so prone to forget that Jesus came from the East. The greatest example of

architecture in the world today is in the East, the Taj Mahal. Every great vital guess at the meaning of life has come from the East. Go back to the citizens of the world trying to understand God's people.

Let us look at the matter from the standpoint of geography. As a nation we want to know how another nation manages its own affairs. We want an explanation of how they live together. We want to know why they want a piece of seaboard, and to understand geographic limitations helps us find acceptance and adjustments.

To every one of us there comes the challenge to get behind some machinery of peace and work! I am for the League of Nations. I wonder what would have happened without it. World courts, Locarno Pacts, conference, mediation before the sword and gun. I believe the time of peace is near. I believe I can catch the whisperings. War will be outlawed. The time is coming when we are going to judge war as we judge a man who goes through the village streets with a gun or an ax. The children of tomorrow will wonder at our acceptance of war as we feel today about the acceptance of slavery.

What can come of this conference? Establishing friendships. Thirty years ago two young men received their degrees on the same day from Johns Hopkins. Twenty years passed and one man was president of this country and the other was president of the Imperial University of Tokyo. It mattered much in the relationships of these two countries that they had been friends in Baltimore.

Young people, upon you the future waits. If you fail, I fail. God may fail in our time. To this great task of making the world a better place for every boy and girl, man and woman, we dedicate ourselves in the years that lie in front.

DRAMA AND THE YOUTH OF THE WESTERN WORLD

By Mrs. Dallas F. Pollard
Burlington, Vermont

All over the United States from Summer Camp and School and Conference, hundreds of young men and women in these past few years have returned to their homes, communities, and churches filled with the spirit of giving themselves and their talents to a great cause. With some this has been known as "The Christian Quest"; with others, though their crusade was not stamped with the name *Crusade*, it has been none the less sincere and purposeful—to live Christ themselves and to point the way to others. The appeal to express this high purpose to a large number of people has presented itself, to these young people, as a means to the expression of the emotions.

They feel this appeal can be made most effectively through Dramatic Art. Accordingly, the standard of Plays and Pageants in churches and small communities, as well as large, has been raised very high.

Such plays as Martha Chandler's "Faith" have set a high mark in amateur dramatics. Recently, when this beautiful Easter play was given, I witnessed a scene I shall never forget. The play opened in a Rector's study, adjoining the church. A young woman from the street, in her tawdry finery, had come rather defiantly into the study for help. The play progressed, until at the close, a door in the rear of the stage was thrown open and the audience saw through the open door the church. The choir boys were in processional, singing their Easter hymns, the notes of the organ came softly stealing in, the chant was heard, and then a clear soprano voice took up the air, "Lead Kindly Light." After a verse or two was sung the young woman, who had been sitting alone in the room resting and half-asleep, made her way curiously to the open door, and stood there looking in, with back to the audience; the hymn still went on, until—involuntarily—she sank to her knees with the worshipping church folk and raised her head. I, only, standing there, in the wings, saw her face as though transfigured. Her back, remember, was toward the audience. But so well and so fully had she lived the part during weeks of rehearsing that in the end she was the woman transformed. In that little pantomime she was seeing visions. I, too, looking into her face bowed my head and worshiped.

That great miracle of today—the Radio—never ceases to thrill us with its possibilities. Or the voice of my clock on the mantle strikes the hour of seven, and instantly the music coming in from New York city is switched to a London station and I hear Big Ben strike the hour as clearly as I hear a voice from across my room. But the radio can never supersede the drama either as a form of entertainment or of education. For a drama is more than a voice; it is a visible personality. I have listened while some of our great actors of today presented over the radio an act or dramatization or a reading, and it produced in me no response but disappointment. I had seen these same great actors on the stage. We need something more than a dramatic voice; we need to see and to feel the person.

Over five hundred years ago, fifty thousand children, banded together in a common cause, gave to the world the greatest pageant ever portrayed. Their purpose was religious, their expression of that purpose was one of the most dramatic episodes of all history. Marching over the Alps, many falling by the wayside, hundreds more lost at sea, they strove to achieve through action rather than words; and this stirring event of the thirteenth century, know as the Children's Crusade, though a failure, has come down in history as the most important event of that century. There are no Crusades today, but, given a great cause, with no bearing of arms or war banners, the young people of today would rise just as valiantly as did the Crusaders of long ago.

The religion of the early Jews was built around the word "sacrifice." In the spirit of sacrifice Abraham was ready to offer up Isaac—a drama

of tragedy. Every age has presented its spirit of sacrifice. You young people have lived through a decade which has challenged you with achievement and adventure, but not with sacrifice. The word sacrifice has lost its meaning. In the Church, in our daily lives, we need to recapture its full intent.

Young People of the Church! To assist in making a yearly church program which shall include Pageantry and Dramatics, and then to do your part to carry it out, at all odds, does call for a spirit of sacrifice, for it will call for a giving up of time and of strength. But if you really desire to set out upon the Christian Quest, if you really wish to serve, you will find a place in the Church to teach and to preach through dramatic form.

THE PLACE OF ADULT EVANGELISM IN RELIGIOUS EDUCATION

By John Victor
Budapest, Hungary

It must have been a heartrending moment for Mr. Robert Raikes, when, after three years of self-denying labors, he thought his efforts to rescue the souls of prisoners had been in vain. Time lost that might have been spent in fruitful work, love squandered on people who answered with derision. The idea may have come to him with some sort of relief, that there was a sphere where he might be more successful, the work amongst children.

Yet the question may arise whether he was altogether right in abandoning those who were advanced in years and who needed all the more a guide.

Once I had the pleasure to attend a session of the Parliament in London. That day they were discussing the increase of the number of lights on the shore. They were speaking of the immense cost and who was to come up for it; at last one of the members stood up and said: "No matter how much it will cost, the means must be found, because those lights mean lives! To abandon any Christian work in any place means the pulling down of a lighthouse, which is a very dangerous matter, if we cannot put in its place something better." Now Raikes did not give up one work without beginning some new one which he thought to be better. I think when he was called Home he may have met before the throne of the Lord some soul or other out of those prisoners to whom it was so hard to teach the gospel.

We are told statistics prove that the greatest hope for a person to decide for Christ is in the years from fourteen to sixteen. That may be quite true and we must by all means make the best of this opportunity. However, Jesus did not care much for statistics. A man of modern statistics would probably have given a different turn to the

stories of the Good Shepherd and the Lost Sheep; he would tell us it is not wise to stake all on one per cent and to turn one's back on the 99 per cent. Therefore, if there is less prospect to win many, if it means harder work and more persistent activity, we need not despair, but we should try to see the greatness of the task. We may find encouragement in the work of our Master; although never losing sight of the children, he gathered adults around him and spent three years of religious education on giving the gospel to adults. Then he sent his disciples to adults and on the great Day of Pentecost three thousand converted people were, so far as we can see, all adults.

We have to consider what is the place of adult evangelism in religious education.

What does Evangelism mean? Scarcely can a more concise answer be given than in the motto of this Convention: "Thy Kingdom Come." There is a kingdom and there is a glorious king. Evangelism can have no other meaning than to render service for the establishment and spread of that Kingdom and to bring men to do homage to that King. Such service cannot be done without proclamation. John the Baptist, Jesus himself, and the disciples, who obeyed his royal command did such service. Up to our days it is one of our foremost tasks to make known that there is Salvation; there is the revelation of Love Divine; there is a call, "Come unto me, all ye that labor and are heavy laden." There is rescue from sin and from all evil power, and there is deliverance from death, there is life abundant. The world needs this message in its thousandfold sorrows and anxieties. Gospel, glad tidings, joy and happiness! These are immeasurably great gifts for the children, but surely adults are just as much in need of them.

Knowledge of the truth alone will not suffice; but where the heart is touched by the sweetness of the gospel, there is the way open to the will of man; where there is an experience of the redeeming power of Jesus there is hope that the redeemed will become a witness of his grace and will render loyal service to the King.

But then, who are the adults that come under our consideration, when we speak of the relation between Evangelism and Religious Education?

There are first those who have accepted Jesus Christ as their Lord and Saviour when they were young; who have kept faithful to him, who give us reason to thank God continually for the joy of seeing in them the fruits of our Sunday Schools.

Then there are those who were once near to Jesus Christ when they were children, but afterwards they have gone astray; who had not been strong enough to overcome in all the temptations that awaited them.

And in the third place, there are those who have never been under the influence of the Gospel, and have never gone through any Chris-

tian experience. It is obvious that they need Christian Education, though they have passed the years of childhood or adolescence. But it is also sure that such education must apply different means and methods.

I said there are first those who accepted Christ in their childhood and who kept faithful to him. There is no more dangerous thing for a soul that has become conscious of salvation in Jesus Christ than to believe everything is settled, that nothing more is needed, that one may put together his hands and quietly enjoy the blessings that come undisturbedly from the relation to the Lord.

In the first place, there must be growth of leaves and blossoms and fruits, if such life is not to be shriveled up. Growth in knowledge. Once I heard a professor lecture on what material we should give the young in Religious Education. He said: "Let us not always give the old familiar stories of Abraham and Joseph and David. Let us invent new stories with more modern thought in them." I think there will be time for that, when we have emptied these divine mines of all their treasures. I must confess I do not see when I shall reach that point. I always find new information and new revelation for every day's needs and for most modern problems in those portions of the Scriptures which I know best from my childhood. Chapters that are most familiar to me will ever reveal new riches and ever increase the happiness in seeing them. The moment a man ceases to use the light God gives us, that moment he will unconsciously sink into darkness; as soon as a man turns away from the light, he will lose his power of seeing. There can be no other means to secure knowledge than to make it grow.

I said Adult Evangelism is necessary for the sake of those who have gone astray. That would be a very sad survey if somebody could draw a map of the roads which have led many a young man or young girl away from the source of life into worldliness, from a place where the purest ideals could inspire their hearts, to a course where only sham prizes will be their reward. And it would be a sad story if all could be said, what gave them the first impetus to go their own ways. Perhaps it was some little neglect on our part, perhaps a little moody way when we spoke to them or some little thought of vanity in their own hearts. Perhaps it was the desire to render some service to which we did not respond and which found an outlet in quite a different sphere. Can we wait until they come back themselves? Can we wait until they lose the taste for what we enjoy in the service of the Lord and in the fellowship with each other? Can we be patient onlookers when they get accustomed to the false and defiled things of this world? Or should we not be constrained to show them that we love them and that our love is more genuine than the friendships that led them away from us? Must we not show them, that real happiness

is secured by our ideas and not by the promises of this world? Can we not prove to them that their noblest aspirations find room for action and development in the Kingdom for which we pray and labor?

Our task is urgent because they may be lost from our eyes, they may go to distances where we cannot follow them, except with our prayers. Their hearts may become so hardened that they will no more listen to the voice of our love and it may require hard blows from the hand of God, who still loves them, to listen to what he has to say.

We should bear in mind that with this our task is a hopeful one. There are no more happy recollections a man will preserve than the happy moments of his childhood. If we have made our Sunday Schools a place where the children will feel happy, we may be sure there will remain a string in their hearts that will begin to vibrate as soon as we touch bygone days. And then what tune may ring out if we help to expose that string to the breath of the Spirit!

Our task is hopeful with those who have gone away, because there will always be some longing for a purer, brighter world, for a more righteous and a happier place than one could find in regions where Jesus is not owned as Lord.

Further, our task is not hopeless with those who have never been near to the Lord. Home mission work and foreign mission work testify alike that the gospel of Christ has the same power to save as it had of old. People who are in darkness and shadow of death need salvation. There is no active factor in the Church of Christ who can be permitted to stand aloof when souls are to be rescued. The more life there is in some agency of Christ's Church the more it will endeavor to help in saving souls from death. Our Sunday Schools should be conscious of the fact that the Lord has used them in the past and can use them now for the restoration of his image in the hearts of men. I shall never forget an address given by Dr. Campbell Morgan before a number of students in which he mentioned an open air meeting where he once spoke of Christ's saving power. On the opposite corner there was a woman standing who had sunk very deep in the mire of sin. When she heard him speak she cried out, "Your rope is not long enough for me!"

However, the rope of Christ's love is long enough for every sinner. From our Sunday Schools there should go out rays of light to fall upon dark roads, there should go out an influence that will touch the heart of the unbeliever, and there should stream forth an atmosphere of happiness that will make long for it those who have not yet realized what it is to be God's beloved child.

Adults, however, are not only to be the objects of Evangelism in the Sunday School. They ought to be the chief instruments of

evangelism. What should we do with hundreds of children who wait for the blessings of the Gospel, if we had not the adults to convey such blessings? A garden needs a gardener, one who is filled with love for his work. Teachers without the dynamic power that lies in evangelism are of very little use. They may store the child's memory with a number of facts and historical data, but they will never make the beart of the child glow with love for Christ and they will never be able to mould Christ-like characters. So we need teachers who have gone through the experience for which evangelism stands, who are witnesses of God's redeeming love, witnesses of the power that comes from the indwelling of the Spirit. Only these will create the joyful atmosphere which will make the Sunday School a place the child loves. Only such will be the bearers of evangelism among adults who may come into contact with the Sunday School. Can we be satisfied to have members in our churches who have courage enough to be witnesses for Christ so long as they speak to the children in their class, but fail to give their testimony if they have to face their equals in knowledge or their superiors in science? Can we be at rest as long as the faith of our adults is not bearing fruit in activity? Evangelism of adults will not only mean efforts for the conversion of grown-up people, but also the enlisting of adults in the service of the gospel, be it through the witnessing of their lips or by self-denial and self-sacrifice in their deeds.

And now what is the place of Evangelism in Religious Education?

It was a great promise that was given, when John the Baptist was born, that the hearts of the fathers should be turned to the children. There can scarcely be a diversity in the opinion that the Sunday School may be an instrument of evangelism amongst adults as well as amongst children. Once I had the privilege to visit a Sunday School at Cardiff. I found evangelism in one room where little children under five years were gathered. I found the same evangelism amongst Juniors and Intermediates in different rooms, and so on, until I was led into the room where only people far beyond their teens were studying the same gospel. After I had said a few words to them, an elderly lady came to thank me; but she added she was sorry that this time it had been her duty to express their appreciation—three of the sisters would have been more entitled to do this, being older than herself; who was only eighty-four; the bad weather had hindered them to go out. Then I was shown a room where I found a number of men. At the close of the meeting one came with a beaming face and thanked me, although, as he said, he had not understood a single word. First I was sorry that perhaps my pronunciation was so bad to prevent him to understand what I had said; but they told me the poor and yet happy man was deaf. In spite of his deficiency he had grasped so much that we were talking about Jesus Christ and that had made him happy.

The promise that the hearts of the fathers shall be turned to the children stands to this day. In our country it often occurs that parents who had never before heard what a Sunday School is, came to see what their children are doing there, and there are cases that this had been the beginning of a new life in the family. There was a policeman in our city, a Roman Catholic, but rather an ungodly man. His children went to the Sunday School and when they went home they sang to their mother the hymns they had learned. The mother was happy to listen to them, and this gave her some comfort in her sad life. But in her fear she said to the children: "Sing as long as father is away, but be quiet when the time is near that he comes home, lest he beat you." Once he came sooner than they expected and heard them sing. "What is it, what you sang now?" he asked. The children confessed, trembling, that it was a hymn they had learned in the Sunday School. "What place is that?" Then they told him. "I must see the place where my children go," he said, "before I allow them to be there." Next Sunday he went with the children and stayed there for the whole session. The following Sunday he came again. Then he began to attend the services, and a few months after he expressed his desire to join the Church. Yes, evangelism has its place in the Sunday School, and there are possibilities for soul-winning through the Sunday School.

Christian Education, however, is not only an instrumentality by which children or adults gain some blessing, but its end is to enable them to give; not only to be served, but to serve. Evangelism is the road to that end.

It is clear that there is an almost unlimited field where that can be put into practice. The gifts which God bestows on man are manifold and for each of them there is room where they can be used. In the relations of teachers and children, in creating and multiplying links between the superintendent and the teachers or between the school and the pastor, in the contact between the school and the home, in following up the impressions of each Sunday's lessons, in deepening the missionary spirit amongst the members of the classes, in rendering help to secure financial means. It is scarcely possible to enumerate all opportunities. The danger is that many of these functions may become routine-like, lacking the true spirit and motive of evangelism in carrying them out. However, if all is done under the guidance of the gospel, if in every step one keeps a clear view of what Jesus would have us do, and if we trust that he will answer our constant prayer for wisdom and guidance, then we shall soon realize what a blessing it is that evangelism has a place in Christian Education, and we shall soon find reason to give thanks for what is being done through adults in such education.

IMPORTANCE OF ADULT EDUCATION IN THE CHRISTIAN MISSIONARY ENTERPRISE

By Takeshi Ukai, D.D.
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My given topic for this occasion, "Adult Religious Education in the Christian Missionary Enterprise," is very important and absolutely necessary. Some of my reasons for the assertion are as follows:

First. For the sake of adults themselves. When we speak of education, whether secular or religious, we are apt to think of children and young people at once. But the education of adults, too, should not be overlooked, especially their religious education. They need religious education so that they may come to possess the saving knowledge of Christ, the Son of God, for their own good, that they may become active and useful Christians, that they may become contributing and supporting members of the Christian Church, and that they may prove themselves to be the power for winning their fellow countrymen for Christ. Years ago there was an exceptionally interesting old gentleman, living in the town of Zushi, nearly three miles east of Kamakura. His name was Itsukei Tokutomi. He was one of those old-fashioned, strictly trained, and well-educated scholars in the Chinese classics, and in the Japanese literatures and history, and also an honorable military retainer of the famous feudal lord of Kumamoto, in south-western Japan. About sixty years ago, or a little after the restoration of the Imperial Power in 1868, when the door of Japan was opened to the influence of the western civilization and the tide of new and progressive ideas began to rise, the very same feudal lord of Kumamoto, a man of rare wisdom and great foresight, quickly established an English school, with his own money, for young men of his own province, and invited Captain Janes of this country as the first English teacher. Captain Janes was not only a good English teacher, but also was an exceptionally fine Christian of refined character and strong personality. When it became evident that a large number of bright and promising young men were strongly influenced by Captain Janes toward Christianity, Mr. Tokutomi was greatly alarmed and felt called to stand bravely in the protest against it and made up his mind to do away with Christianity. But at the same time he felt that he needed the best possible help from the biggest man he could find for the accomplishment of what he considered to be a very great and important task. After much serious thinking, he made his way to Tokyo, nearly one thousand miles away, when there was no railroad, and he had either to walk or to ride in the only light conveyance, carried upon the shoulders of two strong men. Upon arriving at Tokyo, he called upon the late Mr. Yukichi Fukuzawa, then the greatest and most progressive educator in transforming Japan, and laid his case before him and earnestly begged of

him to rise and make his best effort toward completely overthrowing or rather uprooting Christianity from the land. To his surprise and dismay, Mr. Fukuzawa quietly and smilingly replied, saying: "I do admire, Mr. Tokutomi, your courage and sincerity for your course, but I do frankly say to you that I have no power to do such a thing and that Christianity shall never be rooted out of the soil of Japan." In disappointment and discouragement, Mr. Tokutomi turned his face homeward, where, to his complete amazement, he found his faithful wife had become a Christian in his absence. For more than thirty years following he was in the mixed mood of doubt and antagonism regarding Christianity. In May, 1906, the good Providence of God, however, led me to make a call on him for the purpose of reading the Bible with him and praying with him. Ever after that, for fifty-two consecutive weeks or so, I made my way to his home once every week for the same purpose. At the end of one year's effort, he brought to the church his sons and daughters, their wives and husbands, his grandsons and granddaughters, their wives and husbands, and made his public confession in the presence of nearly five hundred people, saying in substance: "Eighty-five years of my life in this world without faith in God, my maker, and without a least bit of gratitude for his manifold and countless blessings upon me and mine have been meaningless and wasteful. But now I have come to know God, my father in heaven, and wish to live a wholly consecrated and grateful life in his service, though the rest of my life upon this earth may be only one day, a month, a year, or several years." And then he was baptized and lived a happy and joyful Christian life for six years. His wonderfully transformed glorious life in Christ was a great power in influencing and winning others for Christ. My effort with him might not have been religious educational work in the strict sense. Nevertheless, he received a certain kind of religious education, at least, based upon the word of God, took a new turn in his life, which was, after all, the biggest thing in his long life very likely, and began to make the spiritual growth as never experienced by him before, and was finally converted and became really a new man in Christ Jesus. So the religious education is necessary and important for adults themselves.

Moreover, Christianity continues to be adequate to a man's need only as it grows richer, while he himself is developing with the experiences life brings. Too often private Bible study is dropped, because of the strain of a busy life, or because there is a lack of suitable literary helps. In such cases the first religious experiences and concepts cease to keep pace with the man's own mental growth and do not continue to motivate his life. Only systematic Bible study, conducted under intelligent leadership, and with the stimulus of discussions with others will ensure an open-minded growth in religious perfection. For

this reason, too, Adult Religious Education in the Christian Missionary Enterprise is important and indispensable.

Second. Children and young folks constantly need encouragement in words and example for their right living and religious life particularly. There is no encouragement equal to that of parents and adults around them. This in itself is an ample reason why the Christian Missionary Enterprise should stress the importance of adult religious education. Examples to point to the validity of this reason are not a few. We have in Japan a proverb which says in substance, "Children, daily playing on the temple ground, come to know the Buddhist scriptures without being taught." The meaning of this is quite plain, namely, the repetition of words or examples of the grown people will inevitably and very strongly influence children and young folks near at hand.

I do not know how it is in other non-Christian countries, but in Japan adult religious education is not carried on as extensively and successfully as it should be, because of a lack of properly trained leaders on the one hand, and on the other, because of a lack of sufficient interest on the part of adult Christians. This is one strong reason, I should think, why religious education among children and young folks in Japan is not more extensively conducted and more tellingly successful. Furthermore, the Japanese Sunday School scholars begin to fall off, when they become 13 or 14 years old, because they seem to think that they are now too big and too smart to mingle with the little children in the Sunday Schools. If our Sunday Schools are so organized and so conducted as to have departments and classes for little ones, young ones, and older people, as you have them in this country, then these drop-offs shall be successfully prevented to a very great extent, I believe.

Third. Adult Religious Education is important for the sake of successfully building up and constantly strengthening the Christian churches and Christian enterprises for the purpose of completely christianizing or entirely winning the whole nation or race for Christ, among whom the Christian work or enterprise was begun. In the mission field or in non-Christian lands, the responsibility of personal evangelism and the spread of Christian ideals and standards is very largely or rather almost entirely dependent upon the spiritual life and training of the laity. Therefore, it is especially important that adult religious education should be wisely planned and tactfully conducted with large ideas and far-sight. Moreover, in the course of religious education, each Christian should meditate carefully on the widest and deepest meaning of his faith, and be well prepared always and at any time to give a sound reason for the faith that is in him, because the people of most any country are apt to accept the testimonies of their own

countrymen in preference to those of strangers or foreigners and therefore greater evangelistic efficiency is usually found in proportion as the people themselves are prepared to carry on the work. Hence, unless adult religious education is efficiently conducted, evangelistic work will hardly ever be executed with full effectiveness.

Finally, true religious education should be based upon the teaching of Christ, of course. Otherwise, it would be hardly called Christian and true religious education. Such adult education in mission fields or non-Christian lands is a necessity, if the church is to be strong and the individual Christian sturdy in the face of numerous superstitions, existing religions, and different social orders.

THE OBJECTIVES OF ADULT RELIGIOUS EDUCATION

By D. W. Kurtz, D.D.
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The aim of all education is life itself. Tell me the meaning of life and I can tell you the aim of education. Christian Education aims at the development of the Christian character, Christian life. We believe in Christian Education because we know that Christ is the True Way of Life, and the answer to all human problems.

The aim of religious education, or better, Christian Education, is to solve our problems. All problems are human, all problems are moral, and all morality rests in personality, in God, hence all problems are ultimately religious. The adult faces the problems of life, and only the Truth can solve them. Christ is the revelation of God, the Truth, hence Christian Education aims to give us insight into Christ's program of living; it gives us a reverence, respect, devotion, and love for Christ and his Kingdom; and it gives us right habits of living and expressing the Christian way of life.

The adult bears the burdens of this day and he faces the human problem now, and the destiny of himself and the destiny of the race depends upon his solution of the human problem.

The whole problem of the race can be stated in four propositions: (1) The race should be physically viable, or it will perish. If the race perishes or degenerates, it has failed. It must obey the laws of survival or perish.

(2) The race should be rational intellectually so it may find the truth and use the truth to solve her problems. Truth alone will make us free.

(3) The race should be socially moral, socially democratic and brotherly or again she will perish by her wars and conflicts. There can be no welfare unless the race learns to live together in a crowded world in peace and harmony.

(4) The race must be in tune spiritually, in harmony with God, with the Eternal laws of our universe, with the True, the Good and the Beautiful. If we go counter to these eternal laws, we perish. Welfare and the fullness of life can be acquired only as we know, and love, and obey God.

Christ is the answer, the adequate answer, and the only answer to the human problem. The adult must learn this answer for two reasons. (1) He must live his own life and face the judgment of destiny for himself. His life is as valuable as that of anyone else. He needs salvation for himself, and should "grow in the grace and knowledge of our Lord and Saviour Jesus Christ." He must, therefore, know Christ and his program, love Christ and his Kingdom, and live the life of Christ for its fullness, for survival and welfare.

(2) In the next place, the adult has great tasks. These he cannot perform unless he has insight, and power, and skill. The whole task of Civilization rests upon his shoulders. Goodness consists in doing good, in doing the work of civilization in the right way, the Christian way. The adult has momentous tasks for which he needs Christian Education. (a) The supreme task of the race is the bringing up of the coming generation. There is no task in the world compared with this. All else is machinery—this is the supreme task of the adult generation. All survival and welfare of the race depend on this. The only hope for a better world is to make it out of the childhood of the race. This is our task. Let us analyze the task.

The child has a right to be well-born. We must see to it that the future children of this world are not handicapped by hereditary weaknesses which make them forever incapable to live normal lives. Over four millions of the American people are sub-normal. There are twelve millions more that cannot finish the public schools for lack of native ability. From this group, one-sixth of our population, are born one-half of the future generation. This is the quickest and surest way to degrade and destroy our civilization. This is one of our tasks.

(b) Again, the childhood of today will make the world of tomorrow. But the kind of a world which they will make depends upon the ideals which we give them now. They have inherited not one bit of culture or religion or ideals. All the culture they get, they get from the race in which they live. We, the adults, create the environment that will determine their culture.

We create the homes in which they receive their first and most lasting ideals of life. We need every bit of Christian Education we can get to create the proper atmosphere of the home. It is the Christian atmosphere, made up of the silent faith, and reverence, and service of the Invisible that abides. Scientists have demonstrated the abiding qualities of atmosphere. Put a log into a vacuum furnace, subject it to great heat for many hours, and you will find that all that the tree

received from the roots has been consumed. But what the tree received from the atmosphere remains intact. The adult must create these homes for the childhood of the race.

(c) He must also create the community. Only fifty per cent of the influences that go into the making of character come from the home. The other fifty per cent comes from the community, the church, and school, and business, and the state. When the adult once sees that his supreme task is the Christian Education of childhood, and this is his only real success, and failure here is failure everywhere, he will clean up his community, and business, and politics. If we allow selfish men to pollute the atmosphere of our social institutions, our children will go wrong, and nothing has value apart from them. The adult has the momentous task of creating schools, churches, newspapers, business, and politics that will make it easy for the coming generation to live the Christian life. He must also provide for the leisure of our children so that the influences will be wholesome instead of degrading.

"For their sakes I sanctify myself, that they themselves also may be sanctified in truth" (John 17:19) are the words of our Lord. Let them become the motto of the adult classes. It is not enough to satisfy one's conscience that he is living a life good enough to merit salvation. In fact, no one does merit it; we are saved by the grace of God. But the adult must sanctify himself for the coming generation and clean up all politics, business, and human relations so as to make the world a fit place for children. I would like to place a motto into every business office, every legislative hall, before all our newspaper editors, and all our preachers, teachers, and leaders of men: "Do only those things that will make it easy for the children to live a Christian life." If this were the motto of all adults, we could soon transform our civilization into the Kingdom of God.

In the light of the tasks and problems of adult life, the aim of adult religious education is clear. The adult must know the truth; he must be empowered by a love and a passion for the truth; and he needs skill in the application of the truth for the solution of life's problems and tasks. It is because this job of living the Christian life is so big that we can appeal to him to come and sit at the feet of Jesus to learn the way, to get the power, and to train in service. The adult class is so important just because the adult must do the work of teaching the younger generation, and creating a decent world where the young can live wholesomely and adequately. The Adult Class and the Adult Brotherhood and the Prayer Meetings will take on new life just as soon as we see the great human world-program that lies before us. The religion of Christ aims at the transformation of all human relations, and to provide the guiding spirit, and the dynamic for the creation of the Kingdom of God.

The aim is Christian living for the adult, and a Christian world for

all. The task is the Christian Education of youth, and the fitting of society for this purpose. The adult needs insight, power, and skill. He must know the will of God, love the will of God, and obey the will of God. He is the channel through which God works for the building of a Christian world, the making of a new age through our children. Let all adults say, "For their sakes I sanctify myself."

ADULTS ORGANIZED FOR RELIGIOUS EDUCATION

By Basil A. Yeaxlee, O.B.E., B.A., Ph.D.
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There are two sources of enlightenment to which it is obvious that we should turn. The first is what we know of Jesus as a master of adult education. The second is what the adult education movement outside organized religion has already accomplished.

It is not for the sake of orthodox pietism that we go back to the Gospels. Jesus did by intuition what we are slowly and painfully learning by experience and training to attempt. Nor did he rely solely upon the insight or the impulse of the moment. What do we suppose he was about during those long years of self-imposed silence? While he was pondering his message and penetrating the secret of his relationship with the Father he was also observing closely the ordinary life of common men, the limitations and mistakes of current religious organizations, the possibility of a new method which would set the whole man—body, mind, and spirit—actively at work on the discovery and application of truth about God and the Kingdom of God.

We overlook the fact that in the main his ministry was one of adult education. Though for all time he revealed the wonder and the worth of childhood, and showed us how to teach children by learning from and with them, our records are confined almost entirely to his relationship with men and women. All sorts and conditions of people these were. But he was most intimately concerned with the untutored, who must needs work for their daily bread and had neither leisure nor culture in any great degree. Surely then he would devote himself to mass-appeal, to mass-education.

It is the more striking that he made all his preaching and healing, the popular part of his ministry, preliminary to teaching. As time went on he concentrated upon smaller and yet smaller groups—the seventy, the twelve, the three—and the Fourth Gospel, which is devoted especially to the closing months of his life, is that in which we have the most numerous instances of personal tuition.

He began with their immediate interests—the home, work, politics, social circumstances, ethical dilemmas, religious controversies. He took them back to their Bible, the Law, and the Prophets, which he set in a

new light and for which he gave them a new principle of interpretation. He cast their thought forward to the ultimate and controlling purpose which gives meaning to the process of Nature and the lives of men, bidding them find in the Kingdom a philosophy and a program. He refused to give them mental and spiritual sedatives in the form of pat answers to their perpetual questionings, for he spoke in parables which they were meant to discuss with one another and with him, spending without stint their intellectual and spiritual energies upon a learning which only thus could become their own. He had the courage—immense when we consider the issues—to keep pace with their development: "I have many things to say unto you, but ye cannot bear them now."

Such were the method and the organization that Jesus chose, and he is acknowledged to be the greatest Teacher the world has ever known.

Consider now the contemporary adult education movement, as exemplified, let us say, in the Volkshochschule of Germany, the Danish People's High Schools, the Workers' Educational Association, and the Educational Settlements in Great Britain, the various American organizations described in Mr. Peffer's "New Schools for Older Students," or Mrs. Canfield Fisher's "Why Stop Learning?" and so forth. In all of them we find a spontaneous effort on the part of ordinary folk, inspired by a desire for knowledge and a purpose which, whether social, political, or purely cultural, has constrained all who are well acquainted with this enterprise to call it a spiritual activity. Confronted with the needs of the uninstructed, indifferent multitude it has followed the plan of concentrating upon comparatively few students, putting fine leadership at their disposal, demanding systematic and serious work from them, promoting discussion, and insisting upon freedom.

A good authority has lately said that all educational organization really consists in bringing the right teacher face to face with his students. But it has been recognized that the students vary widely in capacity, equipment, interest, and purpose. Some want only to listen to lectures and must from this be led to reading, discussion, and the expression of their thought on paper or by other means. Others desire more intensive effort, but need to be taught how to handle the tools. Some are disinclined and perhaps unfitted, by temperament or circumstance, for anything bookish, and their education must be accomplished through arts and crafts, hobbies, drama, music, and other of the less formal and academic pursuits. Motive has also a bearing upon method and organization, which may have to be modified according as people wish to be equipped for some form of service or simply to develop their own powers of understanding and enjoying life. Again, it may be needful to graft an educational program on to some other interest which has drawn members of the community together—social

life, politics, international affairs, religion, or what not. And on the other hand they may prefer to join an organization which has a purely educational purpose.

But however these things may be, the learners must feel that the organization is their own. They almost certainly will seek the coöperation of those able to provide, or guide them to, the tutor or leader they need. They may depend upon public or private funds for a considerable part of the necessary finance. But they must decide not only when and where, but also what and how they shall study. And it is of importance that they should be free to meet in congenial surroundings—if possible finding themselves part of a larger body containing several groups like their own, though dealing with other subjects, working at a different level, and in all probability using different methods. Yet there must be among the whole body of students and tutors a sense of community and a stimulating social life which are really possible only when that whole body has a local habitation and a name—Institute, Club, Settlement, Church, or other.

At the present time particularly, it is perceived more clearly than ever before that the greatest variety of organization and method must be not only tolerated but encouraged. What we should seek is excellence in accordance with type. Many of the men working at hobbies and handicrafts in a London Men's Institute will never join a reading circle, a discussion group, or a one-year class, but that is no reason why the education they are getting should not be the best of its kind. Members of a University Extension Lecture Course may neither desire to undertake the obligations of a university tutorial class nor find it possible to do so, yet they can be delivered from dilettantism and superficiality. The tutorial class people may have no inclination towards forming a dramatic group or an orchestra, but they are no more to be condemned as mere intellectualists than the potential humanism of the others is to be set down as mere love of amusement. And while each has its virtues, all varieties should, if possible, be brought into the unity of a comprehensive whole, so that people may pass easily from one to another (and especially from the less to the more advanced), may recognize each other's values, and may above all realize the oneness of knowledge, the many-sidedness of wisdom, and the fact that education and life should be two aspects of one experience.

Adult Education in religion, while directing attention to a specific series of studies, deals with the same sort of people; it should use no narrower range of method. It demands the same high standard of excellence at whatever level of difficulty the work may happen to be. It requires the same full and careful coördination of exceedingly varied effort.

Our first business must be to get people together and find out what

they really want. It is of no use to try to dragoon them into Church Tutorial Classes if they are prepared only for a Lecture Course or a Forum. Neither is it good to put them off with an Adult School discussion or a Brotherhood meeting if they wish for really serious study. The same is true regarding subjects. The finest possible course on the New Testament will not compensate people for tacit refusal of one on the Psychology of Religion or the Ethics of Industrial, International and Racial Relationships, if that is their real desire. Those keen on Mission Study may not be ready to take up Christian Art. Neither will a class in the Principles and Methods of Education succeed if all the while teachers who are urged to come to it want one on the Literature of the Bible or the Background of the Current Sunday School Lesson Course. People who want to start a Guild of Players will not be induced to take a course on Science and Religion, and vice versa. The older people are likely to want different subjects, and different methods, from those in demand among the younger ones. And when we get our folk together from any particular congregation we shall probably discover that the company includes at least half a dozen different groups with fairly well defined ideas of what they want. It may, of course, prove necessary to show some of them that what they actually want is not what they think they want, but the result is the same so far as diversity of need goes.

Plainly, few individual churches can provide for all the needs of their own members and workers, to say nothing of the semi-detached and non-church-going folk at their doors who would respond to a good educational program when they would refuse to attend services. Within the church there is not likely to be a sufficient number of suitable and adequately-equipped leaders and tutors, or even enough rooms for the various meetings. There may not be enough students to justify the formation of a group for some special study or activity. The only salvation is that our organization should be in terms of grouped churches, and that these groups should be closely related to the ordinary adult educational movement of the district and to universities and colleges—especially theological colleges.

Each town or district, then, ought to have its College of Religious Education, within which, though at different churches or other buildings, there can be as complete a provision as possible for a wide range of needs and a great variety of methods. In rural areas the centre can be established at a market town, and tutors must itinerate, as Letchworth Educational Settlement has successfully demonstrated with regard to general adult education. The college should have its own corporate life and government, all the students and tutors meeting on occasion for social contact and for college business. The College Council should be appointed (as in the English Educational Settlements) in part by the student body and in part by the Churches,

University, or College Faculties which coöperate, and any other agency which has a stake in the venture.

For a church to carry on inadequately a piece of work which could be effectively done in coöperation is treachery both to the students and to the Kingdom of God, though it may wear the mask of loyalty to the individual congregation. For opportunities to be refused to prospective students on the same grounds is sheer dereliction of duty.

It will be seen that if coöperative work is developed the Council of the College (or whatever else we may call it) will decide upon the program and appoint tutors and leaders. The reason for many of our failures is that authorities in a church determine what classes or other activities shall be arranged, and these are often settled on the score of what they minister or other prominent person happens to like, is capable of teaching or leading, or thinks good for his young people. Adult religious education will succeed only when it is democratically organized and when leadership and teaching are in the hands of those appointed for their qualities and capacities without respect of persons. Furthermore, choice of subject and method must not be limited by any orthodoxies or fear of consequences. Quest of truth and fullness of life are the only proper criteria. And again, coöperation with every organization that can help is essential. It may be necessary, for example, that folk who wish to study the social implications of Christianity or the psychology of religion should first know something of social history, pure economics, or general psychology, and it may be best that for this they should go outside the church organization or the College of Adult Education in Religion to a Workers' Educational Association Class or an ordinary University Extension Course. Contrariwise the secular organizations should feel that they can send students who wish to know more about Biblical Literature or the History of Religion to church or college without fear of proselytization and with the assurance of thorough teaching. Or again, the day school teachers, Sunday School teachers and parents in a community should be able to make common cause in the study of the Bible and of child nature and nurture.

Because we do not organize widely and deeply enough within a congregation, or in a local community where churches have grouped themselves together for the purpose, we are often lamentably content with low standards. Let us by all means have popular lecture courses, simple study circles, informal activities of one sort or another, for all who need them. But all the time we should be looking out for those who are ready for more advanced work, and should have, through this wider coöperative organization, the appropriate facilities to offer them.

The complaint is sometimes made that students cannot be got away together for any serious course of study. But the difficulty is often due to our failure to relate the series of lectures or the class to needs which

they themselves realize. The Bible, Church History, Missions, the Social Implications of Christianity, or the Psychology of Religion may be fasinating subjects in themselves, and may draw a few students interested in the acquisition of knowledge for its own sake. Yet the people we most want to enlist may disappoint us by their complete indifference. But if they see that one or other of these studies will help them with their teaching of children in day school or Sunday School, if they once perceive that some knowledge of psychology will enable them to deal more wisely and happily with children in their own families, or if it becomes clear to them that knowledge imparts fresh impetus to the life of Christian intercession and service, they will respond much more readily to the educational program.

Or again we sometimes fail because we ask too much at once. A week-end school, providing a short course of three or four lectures, will attract people who would not commit themselves to a series of twelve given weekly, but it will also not infrequently create a demand for the longer course or for more intensive work in a discussion group or tutorial class. Contrariwise, such a school, taken by some distinguished and authoritative lecturer who could not spare time for weekly visits, will round off a course conducted by the best teacher obtainable locally.

So again, summer schools should not be isolated events. We ought to have students working all the winter towards the definitie culmination of their enterprise in attendance at a summer school, though here again the impulse may work in the opposite way, and people who have been fired at a summer school with a new impetus towards Christian education may return to their homes as pioneers of some useful local effort during the following autumn and winter.

Organization not seldom proves weak and ineffective because it is left in the hands of folk who are the best of teachers, but the worst of organizers. Every kind of talent must be utilized in this business of religious education. Many people who cannot teach will be glad to devote themselves to the work of propaganda and organization and will prove remarkably successful in "bringing the right teacher face to face with his students." Both tutors and organizers, however, need training, and provision for this must be made in the form of local training groups, week-end, or summer schools or principle and method, and so forth. Much gain will follow from close coöperation for these purposes with the adult educational organizations of all kinds in the neighborhood, with colleges, and with universities. In Great Britain it is being realized that the fundamental necessity, if the adult education movement is to be properly developed in all its phases, is that effective means should be devised for recruiting and training leaders and tutors.

America is better off than Great Britain, inasmuch as the appoint-

ment of whole-time ministers or directors of religious education has become much more usual there. The speaker has endeavored elsewhere to press home the great importance of the part that theological colleges should play in the development of religious education among adults, both by recognizing the vocation of a teaching as well as a pastoral and preaching ministry, for which they could give full courses of preparation, and by carrying on extension work through the services of specially qualified and appointed members of their staffs who could conduct tutorial classes and lecture courses in the country at large. Both the training and the extension work would be better done if carried on in coöperation with the education departments and the lecturing staffs of universities, of course. Then also there is need of more centers like Woodbrooke or Birmingham, where those who are not professional teachers, but who are actively engaged in Adult School, Bible Class, and other work, can take residential courses lasting from three to nine months, while professional workers in this field can also spend periods of quiet study and research there. Such institutions can be made the headquarters of widespread extension work, especially if they are closely related to universities.

As illustrations of the way in which the whole enterprise may be strengthened and invigorated by relating it to the general educational system of the country perhaps two or three recent developments in England may be quoted.

The Divinity Lectures Committee consists of a small group of representative people, Anglican and Free Church, who in the first place arranged for Courses of University Extension Lectures in Biblical Studies to be given in London by a lecturer of their own appointment, under the auspices and with the financial support of the Extension Board of the University of London. These lectures now earn Board of Education grant; and the Committee is instrumental in arranging similar courses in various parts of the country under the auspices of the Extra-mural Departments of the appropriate universities.

At the Guildhouse, Eccleston Square, London, during the past winter, lecture courses recognized by the Board of Education and earning the Board's grant have been arranged with the assistance of the Educational Settlements Association, which undertook technical responsibility for them. The subjects all came within the category of the historical and philosophical study of religion and the lecturers were members of the professional staffs of theological colleges (both Anglican and Free Church) in the University of London.

The Church Tutorial Classes Association has carried out each autumn for the last few years a fortnight's School of Biblical Studies, intended mainly as refresher courses for Church Tutorial Class Tutors, with the coöperation of King's College Theological Department, Lon-

don, and the Society for Old Testament Study—a body comprehending most of the distinguished Old Testament scholars in England.

But to embark on a description of experiments is dangerous. The writer may perhaps be permitted to refer to the survey of these contained in his two volumes published by the Oxford University Press under the title "Spiritual Values in Adult Education," his excuse being that he is told that no other book published in England covers the same ground. But he would also draw special attention to the volume recently published by the S. P. C. K., under the title "The Teaching Church," being a full exposition by various writers of the aims, principles and methods of Church Tutorial Class work.

It may be thought by some that the suggestions made, whether excellent or otherwise as ideals, are hopelessly out of relation to the actual conditions and possibilities of the average Sunday School. To this the speaker would reply that the subject is Adult, not Intermediate or Senior, Education; that none of the statements made in the paper are pure theory, since each rests upon what is now being done on a very considerable scale, among people drawn in the main from the manual and clerical working classes, by organizations outside the churches, while a few successful experiments have been made on similar lines by the churches themselves; and that we are far too much inclined to underrate the intelligence of ordinary people, as well as their willingness to make serious effort, if a well-organized and attractive program, which they have helped to shape, is put forward. Moreover, while attention has been directed in the paper to certain advanced types of work, the whole conception of adult education implies provision of varied facilities in accordance with the interests and capacities of the men and women concerned. But the same principles apply to all these different forms of educational activity, and the different forms unite to make a real educational system. If we have not a definite goal before us we are unlikely to make any progress at all. It may be impossible, for example, to start tutorial classes or to organize a College of Religious Education in every place forthwith. But if we map out a complete scheme we shall put more vigor and purpose into the accomplishment of the earlier stages. And it remains true that there are many churches, Sunday Schools, and neighborhoods where the most advanced work mentioned in this paper could be established at once, if there were enough vision and courage among the leaders.

Two generations ago Sunday Schools, especially in Wales and the North of England, quite commonly had their classes for adults. Today we are losing our young people by the time they reach the Intermediate and Senior Departments—that is, while they are still adolescents. This is largely because we have not yet perfected the work of these departments as we have the work of the Primary and Junior Departments. But it is also because in most schools there is nothing for them beyond

the Senior Department except a public meeting (which is all that the ordinary Men's or Women's Bible Class or Brotherhood amounts to). Can we expect that after the training they have had in the Graded School they will be content with this?

Again, both teachers and parents desire richer facilities than we are offering them. Teachers' Training Classes and Conferences, and Parents' Associations offer splendid nuclei for the kinds of educational organization, meeting on week-days as well as on Sundays, indicated above.

Finally, if ordinary folk outside the churches welcome facilities of this kind for the study of politics, history, literature, science, and so forth, are not such folk, whether outside or inside the churches, likely to respond if we offer them precisely similar opportunities for the study of religion in its widest sense?

The Sunday School should surely be the educational side of the whole Church, providing for those of all ages and types. Only so can the Church fulfill the commission given her by Jesus Christ—"Go ye into all the world and make learners of all the people, teaching them." And only so can the Church fully understand Jesus Christ, who was ever and will ever be the supreme Teacher.

CRUSADE WITH CHRIST IN A WORLD EVANGELISM

By Sheikh Metry S. Dewairy
Cairo, Egypt

The word "crusade" was misinterpreted in the East. The effect of Peter, the Crusader Monk, was on the Oriental mind rather a curse than a blessing, because of the much blood shed in vain and the great loss of lives and property for no great cause. Therefore it would be better, if we can, before any discussion, baptize the word in the name of the Father, the God of Love, the Son, the Saviour of humanity, and the Holy Ghost, the Regenerator of souls.

In the light of this rechristening, the word "crusade" means to me the enrollment of every Christian in a campaign to bring the saving knowledge of Christ to every soul. Here we are faced by two essential questions.

Why should we crusade with Christ in World Evangelism?

1. Because we are so commanded. If we consider ourselves the Church militant, we have to obey the command, "Go." Our Captain, after his resurrection, had no other subject to discuss with his disciples than this. In other matters, he used to advise, instruct, or to teach, but in this question he gave orders. O soldiers of the Crusade, do you hear his command, "Go!"

2. Because no other faith reveals God as a Father to all the human

beings. It is only the God of Christianity who is a loving Father and whose love is the source of happiness to all mankind.

3. Because Jesus alone teaches that man is a child of God, created in his likeness and is capable to be a partaker in his likeness, and is capable to be a partaker of the Divine nature. Jesus gave man the greatest value and made him worthy of the Divine Sacrifice. Men's value was unknown before Jesus came. He was enslaved, sacrificed on the altar of ambitions and to cruelty, until Christ died for him. By his death and resurrection, he revealed to the world that any man is a brother to every other man. Here is the root of every true revolution and the foundation of any true civilization.

4. Because Christianity and Christianity alone gave the woman her right place in the human society. Aristotle placed her in a position midway between the man and the slave. Confucius could not see any value in her. Buddha thanks heaven because he was not born in hell, an insect, or a woman. Mohammed says, "They cannot succeed who give woman any ruling power," and "Keep them in the rear because God hath so placed them." Christ alone teaches that in him there is neither male nor female, but all are one. Christ alone gave real and new meaning to the words mother, wife, sister, and daughter. Let us carry this joyful and emancipating teaching to the women of the other religions. They are enslaved. They are kept ignorant. In this condition, they are a great hindrance in the way of the world's real civilization and peace. Then let us preach the gospel of liberty to the women of the world, that we might guarantee to the future generations true liberty in Jesus Christ.

5. Because Christ gave the child his real position. He took a little child and placed him in the midst. The Roman had the right to kill or sell his child. The ancient nations used to sacrifice their children to their gods. The Arabs used to bury their daughters alive for fear of disgrace. Mohammed never said a good word to a child. He never embraced a child and blessed him. He said, "Money and children are ornaments of life." Jesus alone embraced the child and placed him in the midst, and made him the center of life.

Why is this great gathering of the choicest of the earth? Aren't they here because of the child and for the child? What other religion besides Christianity makes her great men and women so busy with the question of the child? Then let us make haste and bring a saving Christ to the despised and neglected children of the non-Christian world.

6. Because only Christianity takes care of the bodies, minds, and souls of mankind. Only Christ is the Great Physician, the Great Preacher, who enlightened the minds of his followers, and the Great Saviour of souls. He is serving the world in this three-fold way through us. The world is full of sickness, of ignorance, and of degradation.

There is no saving power except through Christ. Will you say, in prayer and action, "Thy Kingdom Come"?

It is you, young men and young women of this generation, who are responsible for this great task. We grown-up people are about finished, though our task is not yet fulfilled. We are decreasing and you are increasing. We are vanishing and you are flourishing. We are fading and you are glowing. We are near the end of our career and you are now at its beginning. There are three reasons why you should do it.

1. Because you are endowed with more vitality and ability. It is a sort of work which needs every nerve of power. Your age will be more powerful than ours. You are given to discover more of the mysteries of nature than we did. In your age you will be able in one year to accomplish what took us a decade or two to do. The power of one man or one woman of you will be like the power of one hundred or one thousand of us. Just as your power will be, so will be your responsibility. And how great will it be!

2. Because your knowledge is more and better than those of the non-Christian lands. You were born in a Christian land and in the midst of a Christian atmosphere. You enjoy a great inheritance of intellectual, social, and religious environment, which is not known in the non-Christian lands. You cannot imagine the wretchedness, the degradation, the ignorance, the privation, and the poverty in every sense of those peoples. The gospel of life alone and no other power can uplift them and give them the right place among the nations of the earth. If you believe that they are your brothers and sisters in humanity, you should have mercy upon them and share with them the precious privileges you have of the Gospel of truth and life.

3. Because it concerns you much to evangelize them. When we help others, we help ourselves. Here are the by-products of world evangelization. Four-fifths of the world population are ignorant of the Gospel of Salvation. The time will come when you will need good markets for your goods, honest agents for your business, and faithful partners in your commerce, and active workers in your industries. How can you get such men unless you bring them first to Christ to change their hearts, cleanse their lives, and make them men and women worthy of your trust?

You will need a peaceful world, that you might give your time and energy to higher causes. The gospel alone can bring peace on earth. It is given to you, the coming generation, to teach the world the message of Christian brotherhood and peace. Carry it to the Mohammedan lands and they will find in Christ the supply of all their needs educationally, socially, politically, and spiritually. Carry it even to Europe and America, and you will change the whole world and hasten the coming of His Kingdom that His will may be done on earth as it is in heaven.

CHRISTIAN CITIZENSHIP

By DANIEL A. POLING, D.D.
New York City

There are many men and women in the world today who abhor the thought of stealing, who would be shocked at the idea of law violation, but yet who steal their freedom and take their liberties without paying for them. In the long run, the misuse of moral obligation is quite as vital as any other matter. I recall one morning in Columbus, coming through the entrance of the building that held the offices of the organization I served and finding myself one of a little group gathered around the Mayor of Columbus, George Marshall, and an old civil war veteran, discussing a nickel-in-the-slot machine. The mayor was saying, "You stop it, you put it away. You did not think I meant it. The thing is unlawful and from this hour it must be out of sight and out of use." I said to myself, "I have been coming here day after day for weeks and months knowing the machine was operating, knowing it was operating contrary to the law, never lifting my voice, never feeling my obligation to say anything, never feeling responsible, feeling myself quite apart from it." That was the first time in my life that I found myself with a conscience in matters of that kind. Many people do not discharge their citizen's obligations, they have no citizen's conscience. Men and women pick up the morning paper and read of the delinquent, feel a reaction against them, and go off about their day's business, unconscious or subconscious. They seem to think that because they have felt a little they have done a lot.

We should get information about our obligations, our citizenship obligation, information of our citizen possibility, our citizen opportunity; all of that information will bring a civic conscience. We frequently discuss the Church and her failure as though the Church were an institution apart from the life of the members. And so the fine citizens of a land look upon the state as quite apart from their own lives when the state is as we make it. We need a civic conscience. We fail to learn of our influence, our strength, our possible strength. We are responsible for affairs as they exist and for the right thing that should be brought into the community, the state, the nation, the world. We need a burning passion for the state. We cannot be good Christians unless we are good citizens.

We must remember Jesus Christ and his attitude when he said, "Render unto Cæsar the things that are Cæsar's." There is a background to that text. It meant something. Once again, he would find himself in disrepute. But he would not evade the responsibility.

I would put information first. I would find something I may do, can do, must do, if I am to be worthy of all I receive. I would discover

how in the best sense I could become a good citizen. Go back to your own church, Bible School, Young People's Society, and organize a study group with such a textbook as "Adventuring in World Friendship." I mention this as a suggestion as to what a study of this kind should be. Write to your own publishing house and ask for the best textbook for class study, group study and discussion, and sit down together and study your own proposition.

Make a survey of your community. We made a survey of my community that was as great a discovery to us as Columbus made when he came to these shores. I found that I knew nothing about my community. There were pool rooms, saloons, vice centers. We discovered two or three saloons existing contrary to the law, too close to schools. We brought this to the attention of the city fathers. Of course, this was in the days before prohibition. But you may be surprised at what you do find. Sit down and make a survey of your district. Make a map and indicate the institutions of uplift with arrows pointing up and those that are not with arrows pointing down, and place this map in the vestibule of the church. To know thyself is the beginning of wisdom, to know thy community is the beginning of civic understanding. You may come together week after week and have discussion, and will find that one person will bring up something that the eyes of the others have allowed to go by, and some who had no interest before will be able to make a distinct contribution. I recall that one man was able to bring us blueprints with various revisions made from time to time.

About sixteen months ago I had my attention drawn to a family living on a barge in New York harbor. I had been the minister of a church in New York City for over seven years, a church that maintained an institution in one of the worst centers in the city, known as Hell's Kitchen. I had to discover that my church ran to the dock and beyond. I discovered I had a parish in the harbor. I found that more than 9,000 people were disfranchised by the nature of their work. These river barges move so quickly that it is impossible for them to establish residence in voting precincts. I found babies and little children who had not been on land for nine months. I met a mother who was so delighted that they were to land because her baby had never been on the land. I asked her how old the baby was, and she said nine months. Their living quarters were a cabin 12 by 16 feet, and a platform some three feet wide; and children were living there. And I had lived for seven years as a minister in New York City with my parish touching life like that, without any knowledge of the condition! There is now a bill in the legislature to provide a minimum wage for workers on the barges. The wage is often $60 or $70 per month, and there is a 24-hour day. One great organization, we found, controlled the entire situation. Know your city, your parish, your community. You

will receive inspiration and enthusiasm for the task that is before you.

Let me pass on to united effort. The youth faction of this great gathering is thinking and working more comprehensively toward the possibility of united effort that any gathering of the past in evangelism, peace, and citizenship. Let us have gatherings like last night, in all the cities of the land, and send forth committees to inspire all young people's organizations to work together in a common problem. One cannot do it alone. We can do it together, standing side by side, by making a united impact upon life in a state. The most inspiring demonstration I have ever seen is the moral and spiritual unity of youth in the Christian churches of the land. Let us have patriotic celebrations, but let it be vastly more than a torchlight parade, the bearing of the colors, vastly more than the enthusiasm in which we listen to the reading of any declaration of independence. We have a solemn obligation to perform and we must know and become informed, and make our contribution. As young people, we place ourselves at the disposal of those in charge of units of leadership, but we offer our services rather than go on ahead after our own order. We place ourselves as part of the total community enterprise. I do not know of anything that takes the place, that makes the vital contribution of the enthusiastic passion of young life.

We all recall the place of the young people in their passion for a saloonless nation. We are facing a crisis today in law enforcement that joins with the issue of the Eighteenth Amendment. We are finding that millions that had not known the saloon days are facing this situation. You will also remember the episode of Dr. Irving Fisher and his statement that there was more drinking in Yale today than in the days before prohibition. When Dr. Fisher faced up on this, it was found that he got his information from the young editor of a paper who was nine years of age when prohibition came into effect; he did not know what conditions had been.

We need today an educational campaign to retell the evils of liquor, to show those who do not know the reason why it became a fact or organic law. Information should begin in primary classes of the schools and have a greater place in the Sunday School organizations of the world. We need debate and discussion that leads to civic and political action. Again and again the challenge comes direct to us. That is the effort to modify the Eighteenth Amendment by state definition and determination for the fundamental law of the American people. You understand what that means. It means the disillusion of federal government. It means 48 states, 48 nations instead of one. It is high time, with these moral and political and constitutional affairs involved, that we do a lot of sober thinking and act accordingly. We win or we lose now for the generation.

CHRISTIANITY, EDUCATION, AND THE STATE IN AUSTRALIA

By Rev. A. V. Ballard
Melbourne

In Australia we are engaged in the wonderful task of building a new nation. This giant island of the Southern Seas, with its broad spaces, its vast inland plains, and its wonderful coastal belt, where mountains in some places are as fertile as valleys, is the land where a new nation is being built. The vast area of Australia, coupled with its scanty population, renders the problem of building a nation religiously and educationally, as well as commercially, very difficult. It is not always realized in other countries that this island continent has the vast area of nearly 3,000,000 square miles and is almost as large as the United States. It represents one-fifth of the area of the British Empire and is about twenty-five times the size of Great Britain and Ireland, or Italy. The twenty-two nations of Europe could all settle down in Australia, each with a territory as big as it possesses now, and there would still be room for half European Russia as well. In this vast area there are only a little over six million people, a population smaller than that of New York City. In Europe there is a population density of 128 people to the square mile, in the United States 38, but in Australia there are only two to the square mile. Australia is the most thinly populated of the civilized countries of the world. Unfortunately for the development of the country, over sixty per cent of the population is concentrated in the capital and provincial cities, while the remaining forty per cent is thinly spread over the wide spaces of the continent. The Christian education of this forty per cent constitutes one of our biggest problems. As the life of a nation is counted, it is but a few years since the first settlers landed on the shores of Australia. In 1810, twenty-two years after the first settlement, there was a white population of only 12,000 people, of whom 1,100 were soldiers. During the next century, except when the discovery of gold brought a tide of immigrants to our shores, the population grew slowly but surely. Since the conclusion of the European war, however, immigration has materially hastened the growth of the population.

The inspiring task of building a new nation in this Southern Continent and of educating its youth in righteousness is simplified by the important factor that Australia is peopled by one race, speaks one language, and acknowledges one common flag and government. On the other hand we have our peculiar perils, not the least of which is that we are building a nation that has no traditions. As a member of the Commonwealth of Nations that form the British Empire, we have the freedom purchased by Cromwell, Pym, and Milton, and the other heroes of our democracy, but we have been removed from the land where

they lived and died. We have the Christian denominations of the Mother Country without the environment that kept alive the traditions of these heroes of the faith. We have had no stirring national crises, or great leaders that could give us local traditions compared with George Washington and Abraham Lincoln in the life of America. It has been said that Australia reached nationhood in the crisis of the Great War, but, while Australia shared the sacrifices of the war, it can hardly be said that in Australia we have had to fight for our national existence or for religious or civil freedom in one of those great crises that make a nation. The supreme task, then, of moulding the thought and shaping the ideals of our nation resides with those who have the responsibility of educating the rising generation of young Australians. "The foundation of every state is the education of its youth," and if education means the formation of character and the equipment of life for complete living, one realizes the tremendous responsibility that is on the shoulders of those who teach the builders of the nation. This Convention is primarily concerned with religious education; we are not dealing with matters political, but with the affairs of the Kingdom of God. Viewed in this light, the position as it exists in Australia with reference to the relation of the state to the Religious Education of its Youth is as follows:

The state schools, or as they are sometimes called, the public schools of Australia, comprise all schools directly under state control, in contradistinction to the private or registered schools. The greater proportion of the latter are under the control of religious organizations, although a number are private proprietary schools. Education is compulsory between the ages of six and fourteen years and may be obtained in state or "registered" schools. While the primary education provided in the state schools is compulsory, it is also free, and there exists in all states a more or less liberal provision of scholarships and bursaries to the higher state schools and to the secondary schools, and to the universities.

The slogan of education in our Australian democracy is "equal opportunity for all," and is given expression in a broad-based elementary education suited to the needs of all children, a continued education for all who cannot remain at day school; a secondary or technical education for the gifted young people, so that they may be fitted for leadership in the various walks of life or may be prepared for entrance to the university; and a university education for the most gifted. It has always been the aim of the state to carry the benefits of education into the remotest and most sparsely populated districts of our vast interior.

The attitude of the state towards religious education in Australian schools may be summarized as follows: (1) Three states, including the two largest, insist upon an absolutely secular curriculum, not even the reading of the Bible being permitted, but give facilities to voluntary instructors to impart religious teaching within limited hours to pupils

whose parents are agreeable. A survey of the subjects and the subject matter taught in the school in these states today compares very unfavorably as far as Biblical and religious teaching is concerned with the curricula of fifty years ago. It is not so far back in the history of our schools when a series of reading books, which contained lessons on Scripture history, and were issued by the Irish National Board, was in general use; then followed the Nelson's Royal Readers, which, although containing no Scripture history, gave to the name of Christ an honored place, and more recently the school paper in which Scripture passages were given a place. Towards the end of the nineteenth century these and similar subjects passed from the state schools, and they became wholly secular as far as the curricula are concerned.

(2) The remaining three states, including the two smallest, provide a limited course of non-sectarian religious teaching in the curricula, but nobody will claim seriously that the course of lessons provided constitutes an effective means of religious teaching.

(3) The Council of Religious Instruction in Day Schools and other similar bodies of voluntary workers, including many laymen, are making worthy efforts to provide religious instruction, where it has no place in the curriculum, and to supplement it where it forms part of the school course. These efforts were never more effectively organized or efficiently discharged, but only a portion of the children is reached, and the one half-hour per week, compared with the greatly extended and enriched secular instruction, is very inadequate.

The predominant feeling throughout Australia as a whole is that religious education is not the function of the state. This does not mean, however, that our schools are either in intent and practice irreligious. (1) The teachers themselves are a refutation of such a charge. (2) The personal factor is augmented by a general attempt through the curriculum, general exercises, the weekly salutation of the flag, patriotic and special functions, to give moral and ethical instruction of a high order. The school paper, although stripped of direct religious teaching, is distinctive in the literary quality of its articles, in the wide range of its sympathies, and in its spiritual tone. (3) The state schools are sharing today in that diffused Christian consciousness and that application of scientific methods to social phenomena, which is building more hospitals, teaching the rules of health, securing coöperation and intelligent understanding in industry, providing parks and playgrounds, planting free kindergartens, creches, and sisterhoods in slums or crowded districts, censoring cinema entertainments, and other performances, in order to prevent them from lowering tastes and morals, altering the attitude towards the criminal, and demanding that he should be tested for his intelligence and saved from degrading social environment, and calling upon the community to convert slum areas into garden suburbs, so that every family will indeed have a home.

All these influences, however, are falling short of accomplishing in an adequate way the moral and religious ends desired. The state schools are now falling short and will continue to fall short of educating for a complete life, because "an absolutely essential type of knowledge is excluded from its curriculum or is inadequately presented, and the enlistment of the deepest and most compelling motives in life is neglected." The only complete working example of life that can be found is the life of Jesus Christ. How then can he be presented to the young? It seems only by the Church assuming its full responsibility. In the very nature of things the state cannot. Legal limitations, even if there were no other objections, make this impossible at present. Religious instruction must be extended and made more effective by the Church. The Church must present Christ to the young and so complete the work of the state school. It is no exaggeration to say that religious education gives direction and finality to the whole educational process. The state school education is not providing sufficiently for the application of the ideals of Jesus and the recognition of the demands of the Kingdom of God. The state needs to have these things done. The Church can and must answer to the call of duty.

Religion and education have always been companion forces. It has been truly said that "Religious education is not only a function of the Church, but is its chief function." Education, having passed from a domestic to a state duty, and the state having decided that its educational institutions cannot include instruction in the Bible or in religion in its curricula, it has fallen to the Church, as an organized communal force, to undertake the work. If the training of character, the inculcation of right precepts, the leading to right moral choices, the cultivation of a good conscience, the learning of the way of truth, reverence, and holiness—in a word, if the fear of the Lord be indeed the beginning of wisdom, the foundation of all personal, commercial, and national happiness, then the Church has a work to which she must give her best. The following are present methods adopted by the Church to accomplish this end:

I. *Church Schools.* The larger churches have established denominational schools. These schools were founded with the object of giving a secondary education with a basis of definite religious instruction, and to equip our youth for Christian service in the church and community. The founders of these schools believed that our young people needed definite instruction in religion and that the world needed not only commercial and professional men of Christian character and ideals, but men who would actively engage in the service of the Church. As far as the Protestant Churches are concerned the number of Church Schools is comparatively few. The growth of the state elementary and high schools has been rapid and successful, and the latter are competing keenly with the large Church Schools. The constantly growing cost of equipping

and maintaining these educational institutions, together with their limited financial resources, is putting a heavy strain upon the Church Schools. There are approximately 230,000 children attending church and private schools in Australia.

Voluntary Church classes, Christian Student Bible Study Circles, etc., are also encouraged. All this is good as far as it goes, but does this approximate an adequate religious education?

II. The Sunday School is a living power throughout Australia and fills an otherwise unoccupied niche in the national life. To this institution we must look at least in large measure for the solution of our great problem of religious education. Sociologists speak of science, literature, art, institutional life, and religion as the five elements of civilization. But according to the theory and practice of Australia only the first four of these fall within the province of the day school. If, therefore, the fifth essential is to be cultivated, Australia must have her Sunday Schools, or their equivalent.

It is estimated that there are in Australia 1,587,226 young people between the ages of four and nineteen. Of these, 170,183 belong to the Roman Catholic community and 258,915 are subscribed as attached to various non-Christian indefinite and irreligious families. The remainder, 1,158,128, are identified with the Evangelical Churches and the Salvation Army. Of this number, 565,994, or about one-half, are enrolled in the Sunday Schools. A comparison with the day school enrollment shows a higher percentage. Approximately five out of every eight children attending the state schools are enrolled in the Sunday Schools.

It is encouraging to note that after a period of decline in Sunday School enrollment for many years, steady increases are reported during the last three years.

The church has endeavored to extend its ministry of religious education to those outside the schools. (1) By raising the standard of teaching through Teacher Training and Bible Schools, improving the curricula, and correlating the methods of Sunday School and day school. Tremendous advances have been made in this direction. Obsolete methods in most schools are a thing of the past. (2) By grading the scholars and the curricula more carefully, publishing interesting and helpful literature for teacher and scholar, erecting up-to-date buildings, and making existing buildings more attractive, the introduction of brighter sessional programs, and by linking up a great variety of week-night and week-day activities with the school. (3) By local increase campaigns and organized state-wide Children's Year movements.

III. *Mid-week Activities.* Our leading educationalists strongly advocate the provision of evening continuation classes for adolescents, but they willingly concede that the organizations established in connection with Sunday Schools and Churches should be accepted as equivalent to attendance at continuation schools. One of the striking outgrowths

of Sunday School work during recent years has been the rise of a great variety of young people's societies, guilds, clubs, secret orders, and athletic, sporting, and social activities. These cover a wide field and call for almost every phase of the spiritual, intellectual, and physical side of life.

IV. *Public Worship.* In the majority of churches a definite portion of the morning service is set apart for the children. This includes appropriate praise, responsive Bible reading, and a brief address. The children in attendance at morning service are increasing, but they do not number half the Sunday School attendance. Reverence, intelligent worship, and a love for sanctuary are thus inculcated.

V. *Voluntary Instruction in Day Schools.* Reference has already been made to coöperative efforts of the churches to avail themselves of such opportunities as the states offer for religious instruction. This sphere of service has not yet been fully exploited by the Church, but in Victoria alone 130,000 children are instructed by 2,200 voluntary teachers each week. This work is appealing more strongly to church workers than ever before and too much cannot be said for the energy, devotion, and self-sacrifice with which they carry on the work. Some of them in the country travel many miles and visit as many as eight or nine schools. These instructors are eagerly welcomed by the scholar and the school teachers almost everywhere are sympathetic and appreciative.

RELIGIOUS EDUCATION IN THE MISSIONARY ENTERPRISE

By Rev. Kazuo Kitoku
Tokyo, Japan

According to the national census taken in 1925 and the survey conducted by the Bureau of Religions of the Department of Education in 1923, there were in Japan only 215,372 Christians, including both Protestant and Catholic communions. Out of this 125,163 were Protestants. This number is very insignificant in comparing with the total population of Japan proper, namely, of 59,736,822. But we have to look at another side of these facts. While Christianity is still numerically weak, it has been bearing fruits in different ways. As the Western nations used to look upon non-Christian religions as pagan, so our people regarded Christianity as pagan. Today, no one except a few conservative Buddhists and Shintoists talk of Christianity in that way.

You might be interested to know that an exchanging lectureship has been established between a Christian Mission College and a Buddhist University for the last eight years. This is not only exchanging ideas, but also promoting mutual fellowship.

About a month ago, there was held a National Conference of Religions in the city of Tokyo, when Shintoists, Buddhists and Christians

sat together taking up the common problems at issue, and coöperating in their solution. At the Universal Religious Peace Conference to be held at Geneva, two official delegates representing Shintoism and Buddhism respectively have been appointed to attend.

Furthermore, at the National Public Teachers' Association, an interesting subject was brought up for discussion and passed after careful considerations. The subject was something like this: "How to cultivate fundamentally a religious attitude of children in the primary grade." A few months later, after the conference, I made a lecture tour, primarily for public school teachers, in the principal cities of the southwestern part of my country. Wherever I went, a good number of school teachers were found in the audience, more than ever before. The lecture which I gave was religious in character, and the place where the meeting was held was not a church, but the public school.

To some of you it might be still fresh in your memory that more than five hundred men were arrested simultaneously on March 15, this year. Numbers of students, most of them in government schools, were among them. On the occasion of the general election, which came off on February 20, the police discovered an extensive secret communistic organization, which was understood generally to be in close connection with the Third International at Moscow. The confiscation of the land of the landlords and temples and shrines, the dictatorship of the laborers and farmers, and about a dozen other items were their slogans. They issued the "Red Flag" as their mouthpiece, Japanese communists' pamphlets and literature, and distributed them widely, taking advantage of the general election. Seeing that their principles and actions were against the national constitution and constituted a grave offence, it resulted in the wholesale round-ups.

The serious feature concerning us most will be found in the fact that the radical trend of thought has been increasingly prevalent among university students. You will see clearly the strong hold of materialism, especially of Marxian principles, as the undercurrent. To a great extent it is so understood that the cause of the radical drift in academic circles should be attributed to the influence of certain professors. Thus, some half-dozen professors in the Imperial Universities were accordingly demanded by the government to be discharged from the respective universities. The order was also given that social science study groups in colleges and universities, both state and private, be disbanded. What does this sad story reveal to us? A two-fold lesson may be drawn from it. First, it is rather foolish to wipe out the radical thought by the high-handed authority of the government. History shows very clearly that such a policy always results in failure. A new thought must be mobilized to arrest another thought. Until Christian thinkers and preachers provide the younger revolt with sufficient grounds upon which they could rely in beating the radical views of social philosophy, they would never

come back to their old faith. I wonder how many Christian workers today are entitled to be the leaders of the younger generation.

Secondly, there is no sure way except education based upon religion, by which we can save the young folks from the bondage of radicalism and materialism. Is it not interesting that more radicals were produced in the government schools than in mission schools? So much so that the government has come to realize the importance of religion in education. The public school teachers, controlled by the government authorities, have recently begun to study religion for the first time. We Christians, too, believe in religious education as the indispensable means to make human nature better, which in turn will be the driving force toward a better social order. However, the present condition of religious education in Japan is not yet satisfactory for promoting its efficiency. In other words, activities and organizations in the churches must be so coördinated that any overlappings and wastings of time, energy, and money should be avoided. Face to face with the present crisis, the Christian forces should be united in some way or other, making preparedness against the united kingdoms of evil. To make the reign of God prevail all over the world, we Japanese, in coöperating with other Christians in the world, wish to build up a new program of religious education.

Under the conditions I have just mentioned, I would like to make the following suggestions referring to a new program of religious education:

(1) There is a great need of a strong theological seminary of university standing, not in form but in reality; its faculty, requirements for entrance and graduation, equipment and financial budget should be on the same level with the government university.

Furthermore, the existing curricula in most of our theological schools are not satisfactory, especially from the standpoint of religious education. A great deal of improvement has been done recently on this point. Most of the theological seminaries offer now a few courses on religious education and child study. But students in these institutions have not realized yet, how important these subjects are for their future work.

(2) Along with the training of professional leaders of religious education, we have to consider the training of lay workers. For this purpose, mission schools are the most available agencies through which our young people are to be trained. The Bible studies in these schools should be rearranged in a way more vital to the life situations of the students, more suitable to their questioning minds.

(3) The mere training of leaders, either professional or non-professional, is not sufficient to reach our goal. Until the Christian churches lead the current thoughts, and the spirit of Jesus becomes the guiding principle of the age, we can not expect the Kingdom of God to be realized on earth. The urgent necessity is to have a strong church

paper through which our viewpoints can be expressed more effectively and more widely. In that sense, if we have a Christian Daily News, the result will be so much better.

(4) An emphasis should be laid upon the social aspects of religious education, introducing much more lesson materials on the industrial relations, political issues, and international affairs into the curriculum, thus leading our young folks to a right judgment on these matters.

In connection with this point, it would be advisable to establish a social research institute with a staff of first-class scholars. It is not less important than the social work now undertaken in our mission field. The findings of their investigation should be put in printed form and be distributed among the workers in the field. Our preachers, with a few exceptions, are not well informed on the subjects just mentioned. So this sort of organization will help them a great deal. Moreover, a large number of our students in colleges and universities might be kept on the right track in their study under this adequate and intelligent direction.

HOW AMERICA CAN WORK IN NEAR EASTERN LANDS IN A RECREATION PROJECT

By Mary Wallace Weir
Los Angeles, California

In approaching the subject of recreation in the Near East, one must take into account:

1. The age-old traditions and inhibitions still to be reckoned with in Near East countries; territorial barriers and national rivalry and hatred.
2. Early religious training (which, in the case of a Moslem, has a prescribed set of exercises as a part of the ritual).
3. Schools and methods of teaching discipline, etc., especially the concentration required for the almost unbelievable amount of committing to memory which is expected of all students—the monotonous, rhythmic, droning recitation of the Koran, and so on.
4. Home life, with the predominance of story-telling, and the almost total absence of play as a spontaneous expression, coupled with the early age at which children exhibit the restraint and composure of the older people.
5. Disregard for health as a positive factor in the development of the race. "Health, sickness, death, just happen"—Kismet.
6. Economic stress and the struggle for existence.
7. National defence and military service. The lack of military discipline which, until foreign officers were introduced, was one of the conspicuous elements in military life, and which was a constant source of surprise and interest to the foreigner. (This comment does not refer, of course, to the ancient groups like the Janissaries.)

Folk dances and the out-of-door life have had a place in the lives of the people, to be sure, but they have never been, as they are in America,

a conscious effort for the acquiring of grace or strength or for the promotion of health. They were, and are, rather dependent upon the "will to do." In Turkey, as in many other parts of the Near East, dancing, until very recently, has been indulged in to a large extent by proxy. Paid entertainers entered into the dance for the purpose of giving the spectators the pleasure of witnessing a graceful recital of a story rather than as a spontaneous expression of the beauty of motion. In Biran, the carnival time in Turkey, gaily decked swings and toy vendors make the hillsides a gay, fleeting playground.

Until the advent of the foreign schools, established by the missionaries from various lands, the spell of the days of the Arabian Nights remained practically unbroken. There are still vast areas where the customs and costumes have undergone very little change down the centuries. This does not apply so closely, however, to those countries into which the missionary schools have penetrated. The war which wrought such havoc has also broken down age-old barriers. The airplane and the automobile have brought the ends of the earth closer together, and the motion picture has been a big factor in letting one-half of the world see how the other half is reputed to be living. Seeing is not always believing, however, and there is still a far road to travel before the people of the Near East will enjoy the advantages their ancient cities need, before they become habitually sanitary, and the necessary relief from the economic pressure is attained, which will enable them to put into practice the modern educational methods which they are fast becoming aware of, and which they are training themselves to adopt and develop.

The mission schools and the medical missionary have helped to develop in the countries of the Near East the ideas of health teaching, of recreation, and the variations of progressive religious thought. In stressing high ideals of sportsmanship and athletic participation, in emphasizing health and cleanliness, and building up an appreciation of a moral code, and giving athletics a place of prominence in the curriculum, they have afforded an opportunity through sports of developing ideals of Christian character, which have unconsciously exerted a strong influence in the developing of a finer manhood and womanhood in those countries.

The rapid growth in the field of athletics has been so astounding as to surprise even those who had hoped for a new day in that particular branch of education. President Reed, of International College, Smyrna, Turkey, tells me that in the early nineties when Dr. MacLachlan began his work in Smyrna, in that great city of many nationalities, not a single school or club had any kind of games. A few young Englishmen, who had been educated in British public schools, were the only ones who were playing games. Dr. MacLachlan determined to introduce football and track athletics. It was a difficult, uphill proposition. It was only

when Dr. MacLachlan and other members of the staff entered actively into the sports that the students could be induced to enter the events for the first field day. The success of this effort was so great, however, that several of the schools adopted an athletic program, and there has since been a steady development. The organization of athletic groups, particularly among the Greeks in Smyrna, followed and a few years later, when the Olympic games were restored, interest in athletics was given a great impetus and the organization of athletic groups followed rapidly.

At present organized athletics have a prominent place in the various American schools and colleges of the Near East. Just as International College in Smyrna took the lead in developing the athletic life in that community, Constantinople Woman's College early emphasized the idea of athletics for girls, while Robert College, and the American University of Beirut offered systematic training to the men of the Levant. Later, when the Y. M. C. A. and the Y. W. C. A. programs were introduced in the Near East, graduates of the American colleges were naturally leaders in the movement and coöperated with the Christian associations in the development of their plans. The interest and training begun in the American schools have spread through all of the local institutions. In the new Turkey, for example, the government not only incorporated athletics and a recreation period in all schools of all grades, but the government also subsidizes young men's clubs which are particularly interested in athletics. These clubs have entered into competition which arouses great interest in their cities, and at present, teams representing the largest cities travel throughout the country playing football. International competition has also been carried on with the best Turkish teams. Recently, the forward-looking mayor of Smyrna set apart a park and provided American equipment for the playground. A Turkish Welfare Council, whose able executive is an enthusiastic American, has been put in full charge of all the athletics in a large arena and in this way is trying to spread the ideals of good play and sportsmanship among the people.

Americans have not only carried on programs of athletics, physical education, and hygiene, but they have also fostered scouting and the organization of programs of hikes and picnics. Again and again Turkish young people have said to Americans, "We have lived here all our lives, but not until you came did we learn what a beautiful country we have and how to enjoy out-of-doors." But in spite of such expressions of appreciation, to promote such programs is not the simple matter it would at first seem. To present to a group of habitual and traditional enemies an opportunity for competition—and contention—as that afforded by a game of basketball, used to be oftentimes a questionable procedure.

The opportunity which a program of recreation and athletics affords in the Near East is of tremendous importance in the consideration of

the future of those countries. That the young people of these nations, which have been traditional enemies, play together for a common score, draws them more closely together in an effort which is calculated to minimize the barriers which have held them hitherto apart.

America in developing, for women especially, a platform of athletics has, in the first years of its existence, already had a tremendous stabilizing influence in many foreign countries. The women's division of the National Amateur Athletic Federation sponsors a movement whose aims are:

1. To promote programs of physical activity for all members of given social groups.
2. To stress enjoyment of the sport and the development of sportsmanship, and to eliminate types and systems of competition which put undue emphasis upon individual accomplishment and winning.
3. To protect athletics from exploitation for the enjoyment of the spectator or for the athletic reputation or commercial advantage of any institution or organization.
4. To work toward securing adequate medical examination and medical follow-up advice for all participants in physical activities, discountenancing the sacrifice of an individual's health for the sake of her engaging in athletic competition.
5. To work for the provision of sanitary and adequate environment, and facilities for all physical activities.
6. To work for such adequate time allotment for a physical education program as shall meet the needs of the various age groups for growth, development, and maintenance of physical fitness.

Introducing into athletics for women the note of caution which this platform sounds, has advanced not only the cause of athletics, but the cause of women in countries where coeducation and the freedom of women have been, up to this time, looked upon with apprehension and more or less disfavor. America's contribution to the recreation program of the Near East is in coöperating in the development of the recreation program through the constructive work of directors with adequate training and experience, in emphasizing the highest ideals of sportsmanship and of health, and in helping to set standards for the guidance of a future development of the departments of physical education, athletics and recreation. This, however, cannot be done without a strenuous application to the study of the problem in our own country and in clearing our athletics of commercialism, of grandstand competitors, and the exploitation of athletic stars.

THE VACATION BIBLE SCHOOL AS A MISSIONARY PROJECT

By A. Lowell Ryan, D.D.
Manila, Philippine Islands

No phase of our missionary work in the Islands has proven more adaptable, more fruitful or been more rapid in its development.

The work had its beginning in 1923. Dr. W. H. Widdoes, a United Brethren missionary, had returned from furlough in America. While in the States he had come in contact with some vacation Bible schools and immediately became convinced of the adaptability of the movement to our Philippine conditions.

The first step was the preparation of a handbook of instructions to be given to workers as a guide in organizing and carrying on vacation schools. Following this was a program of travel, publicity, and general promotion. Schools were planned, books were ordered, and teachers' training institutes were scheduled in various parts of the Islands.

One of the immediate problems in the beginning was the selection of curriculum material. After making a careful survey of available material as produced in the States at that time, our committee decided to try out the books published by a certain publishing house in the United States.

While, since that time, as the work has progressed, these books have been used quite widely, there has been more or less criticism because they are not indigenous. They reflect American atmosphere and require considerable adaptation.

With the continued annual grant from the International Association of Vacation Bible Schools we are glad to report that considerable progress has been made in the development of our own curriculum. Two years of Primary work have been prepared and published and the first year of the Junior course.

The statistics tell a story of real progress. During the first year the schools numbered about fifty. Our statistics of last vacation season indicate a total of 146 schools, 313 teachers, and 6,131 enrollment. Such growth in itself indicates the fruitfulness of the movement as a missionary project. Our vacation in the Islands comes in April and May, this being the hottest season of the year. It takes vision and perseverance to produce enthusiasm over a vacation school in the tropics when the fierce sun is beating down mercilessly on the iron roofs and streams in at the unshuttered windows of the small one-room church. Ingenuity is also necessary when there is lack of space and lack of equipment.

The work supplements the work of the Sunday School. One of our aggressive workers wrote at the close of their vacation school, "We all felt that during the five weeks of Bible study the children learned more than during any one of the previous years by just attending Sunday School classes. Several thus found it to be one of the most worth-while enterprises we have engaged in this year. In our three classes we had an enrollment of 119, and an average attendance of seventy-five."

Then the vacation schools provide an excellent practice school for teachers and workers. One of our leading missionaries said that per-

haps the greatest value in all the work was the experience that the student teachers received. They made their lesson plans as in the normal school, and prepared definitely for the day's work. They guided the hand work and supervised the recreation games.

Another important missionary aspect of the work is that it reaches the unchurched and brings definite spiritual results. Two children could not come to the school unless the father or mother brought them. These parents before had never attended the Protestant church. But now they are found every Sunday in the house of worship.

It thus becomes evident that the vacation Bible School provides a unique religious education opportunity in itself. It is intensive, continuous, provides more time, has a real program of expressional activity, and leads to definite spiritual results. One mother became very much interested through her little child. She came to the teachers asking, "Is this prayer what you really taught your class? My little boy, Pedro, said it at home." Another mother said, "My little daughter refused to eat without saying grace."

WEEK-DAY RELIGIOUS EDUCATION

By Hon. Charles T. Tuttle
New York City

Religious Education comes to us as a bugle call. It invites us to look upon the child not as merely so much animation, with a stomach to fill with food and a head to fill with information, but as a spiritual being to be fitted to the environment of those moral principles which condition abundant life here and hereafter and which are the necessary reflections of a moral universe.

This work cannot be accomplished by attempting to throw it off on the public schools. They can aid, but they cannot replace in primary importance the home and the church. The public school is America's unique achievement and America's proper pride. It is democracy's necessary guaranty of equal mental opportunity for all. But the Church should be the first to support the American people in their insistence that in the public school there be no sectarianism, either of religion or of irreligion. To introduce formal religious instruction into the public schools would be a long step toward the destruction of the freedom of the Church, for it would put religion under the control of the State. Nevertheless, the public school—and, indeed, all secular schools—can add to character something more than the discipline of instruction, and can so teach children as not to let the state decay and civilization dissolve. They can teach character by arithmetic, when they present the science of numbers as the symbol of accuracy and truth. They can teach character when they represent language as saying what we mean, "yea, yea, and nay, nay." They can teach

character when they represent history as preaching the gospel of a common humanity and a gradual evolution toward Human Brotherhood.

But the secular schools cannot proceed otherwise than by indirection. Indeed, their program of secular study has itself so enormously expanded in recent years, as to leave little standing room at all in the life of the child for religion, and it has come to include subjects such as biology, sociology, ethics, civics, and psychology—subjects which enter those fields of origins and of destiny, of human conduct, and relationship, with which religion is vitally concerned. Hence, on the one side, modern secular education tends to absorb to itself the entire educational capacity of the child; and, on the other side, it makes necessary consideration of the interpretation which modern education puts upon its own subject matter, for upon that interpretation depends the question, vital to the individual and the nation, whether our youth shall be taught that religion and God are baneful superstitions, or that they are merely negligible, or that they supply the most beautiful and ennobling thing in life.

The problem, therefore, is to find, amid the demands of modern secular education and of the flaming allurements of modern life, a larger and an adequate standing room in the life of the child for religious education.

Such larger standing room must find its beginning in the home. While millions of American children are ignorant of real home-life, there are millions of others upon whom the home can, if it will, stamp the conviction that religion has a genuine message and a high purpose for them.

A larger standing room for religious education is also being supplied by the movement growing rapidly among the churches for Week-Day Religious Education.

A great door of opportunity for this movement was thrown open by the decision of the Court of Appeals of the State of New York rendered a year ago last May. By holding that for an hour a week children in the public schools could lawfully be excused upon the request of their parents to attend upon religious instruction at such centers outside the school as the parents designated, the Court granted a charter of liberty to the parents and schools of the State and to religion.

This movement to find a larger standing room in the week for religious education is coöperative rather than solely parochial. It is designed to stimulate community interest in religious education by giving it as much as possible the authority of a community undertaking; and it attempts to demonstrate to all children that, whatever may be the divisiveness of adult sectarianism, the heart of the child presents a platform broad enough for religious unity. These week-day schools

are held after public school hours, and in some rural communities children are excused from the public schools at the request of their parents for one hour a week for attendance at such religious schools as their parents may designate.

It is this movement which holds the hope of the future, for however adequate the Sunday School may have been when life was simpler, the average Sunday School is not sufficiently dynamic and has not sufficient time to make headway against the material demands and attractions of modern life. But the Week-Day Church Schools are the small beginnings of a greater movement which will lead the Church to take up religious education as a major enterprise.

THE NEEDS OF THE FIELD FOR INDIGENOUS LESSON COURSES

By A. Lowell Ryan, D.D.
Manila, Philippine Islands

In the various mission fields, religious education both in day schools and Sunday Schools has not achieved the highest results, largely because of deficient teaching literature. But a new day is dawning. It is encouraging to note the growing conviction that religious education presents the only adequate method of evangelization that will meet the requirements of the situation. There is demand for a real program of religious education. And the first step is the building of a curriculum that shall be indigenous, scientific, unified, and comprehensive. No task in our whole missionary program is more important than this.

The next need is a clear understanding as to what is meant by indigenous, and to what extent lesson courses should be indigenous. The growing nationalistic spirit and the reluctance to accept western-made materials, with the consequent demand for national authorship, have contributed to the insistent call for indigenous lesson material, by which is meant material produced and published on the field.

The International Lesson Committee can render and is rendering a world service. It would be folly for us on the field to ignore the value of the basic material put out by this Committee. Much of religious teaching subject matter is of universal value, and can be used on the mission fields with more or less adaptation.

This leads to the statement of our third great need, the observance of what Dr. Weigle at Glasgow called "world unity of lesson materials." It is quite conceivable that there should be a common basic scheme of lessons of the group-graded type, "flexible enough to admit of adaptation to the needs of the specific field, and yet one in essential content throughout the world."

As pointed out by Dr. Weigle, if the British and American Lesson Committees should agree to coöperate upon such a scheme of lessons,

simply graded to meet the needs of various age groups, it would "make possible a practical world unity of lesson materials which would facilitate the production of indigenous courses, make possible more economical publication and distribution of lesson materials; foster the morale and raise the standards of religious education in the various fields; and help to promote world friendship and world peace.'

A fourth need is a scientific approach and procedure in the curriculum building task. There should be a thorough comprehension and appreciation of the basic principles set forth in the "Theory of Curriculum" put out by the International Council of Religious Education. Indeed it would be highly desirable to have this statement translated and published in the languages of the various mission fields, and made the basis of study in all leadership training schools and institutes.

We must come to see that curriculum is a record of racial experience, that it is a means and not an end, that its primary function is to help the learner to enrich and control his own experience, that since it comes out of life it must find expression in life again before it can be of value.

A fifth need, the curriculum must be unified and comprehensive. Recognizing that the educational process is a unity, provision should be made for the closest correlation in the curricula material used by the various agencies of the church for the religious development of the child, such as the Sunday School, the Week-Day School, the Vacation School, the Young People's Society, and other similar organizations. Overlapping and seeming competition must be eliminated. We must see the task in its entirety as the task of the church. Our objective is not to promote an organization, but to create and develop Christian character.

A sixth need is that of subvention. The extent of this will vary in different countries. But whether large or small, the need is real and insistent. As implied in the earlier part of this paper, missionary policy must cease seeming to endorse the fallacy that buildings and salaries are more important than an adequate literature for the teaching of religion.

In most mission fields the members of our churches are poor. They cannot afford to pay much for literature. Even prices charged in America for Sunday School literature go beyond what most foreign Sunday Schools can pay. But they need the literature none the less. If we have felt the divine compulsion to go and teach even to the uttermost parts of the earth, how can we longer neglect properly to care for that phase of the teaching task than which there is none more urgent? The people afar are calling for bread. Shall it be said that we have only offered them a stone?

Then there is the language problem. In some countries there are many languages and dialects. Take the Philippines for example. While

due to the American Philippine public school system the younger generation is learning to speak English, the fact remains that dialect continues and will continue to be the language of the home. Most of the people think in dialect, love in dialect, aspire in dialect, and motivate conduct in dialect. And our Sunday School membership of about 80,000 in the Philippines is distributed among eight major dialects. Contemplate what this means to prepare, adapt, translate, publish, and circulate a comprehensive, graded system of lessons into eight different dialects. With a limited circulation the cost looms proportionately higher. There is no way to meet it except by the aid of friends and grants from Mission Boards and other agencies. And such aid must be infinitely larger than anything we have had in the past if we are going to do the work in any real way.

What I am saying about the Philippines will apply to other mission fields also. There are no publication agencies on the mission fields which have capital enough to publish needed textbooks and lesson courses and carry them on their shelves over a period of years until sales shall bring in the first cost. Indeed, in the Philippines and in some other countries with complicated language situations, the first cost can never be recovered from sales, on account of the poverty of the people and the limited circulation. Subvention then becomes absolutely necessary.

When the five thousand pressed upon Jesus, he was moved with compassion upon them, and he had no other thought than that of ministry to their needs. But the disciples saw only the difficulties. They said, "Send the multitudes away, that they may go into the villages and buy themselves victuals." But Jesus said unto them, "They need not depart; give ye them to eat."

Is this not the challenge confronting the forces of Christendom in America and Britain in relation to that part of the world where the multitudes are hungry, but spiritual food is lacking? They have not the means. They cannot buy for themselves. Shall we turn them away?

BUILDING A BUDGET

By Herbert G. Chessher
Hastings, England

The Treasurer, the executive officer responsible for preparing and raising the budget, should be essentially a man of sanctified financial common sense. "God will provide"; yes, but he often does it by providing a man who will take thought financially. In planning a budget for religious work under present-day conditions, involving cultivation of a field, and implying contracts of service for years ahead, with commensurate financial commitments, there is a place in the economy

of Christian service for the application of careful business principles. May I suggest that the ideal Treasurer of a responsible Sunday School organization should be a man of Vision—Pre-vision—and Re-vision. Not the type of Treasurer from whom any Sunday School body might pray, "Good Lord deliver us"; the man who conceives his main duty to be to sit tight on the money chest, lest anyone should endeavor to pry him loose from the dollars he has laboriously collected. The treasurer of a Sunday School organization needs to be a statesman, not a skinflint; a man, not a miser.

(1) A man of Vision. There comes to my mind a committee on which I sat. At the time funds were short, and a good work involving additional expenditure was under consideration. The inspired treasurer, who a few minutes before had been heard on the shortness of funds, was appealed to, and gave his verdict: "It is a good work. I vote for it." The implication is obvious; his vision was equal to the emergency, and he found the money.

(2) A man of Pre-vision. Looking forward and envisaging the whole field, building his budget in the light of previous experience, with the salary list, the needs of literature, maintenance of buildings, and the many other incidentals of the work before him, and let us hope some margin for the unforeseen expenditures that have a way of creeping in during the year current.

(3) A man of Re-vision. The best laid plans of treasurers sometimes go agley. When anticipated sources of revenue fail, or fresh opportunities of service challenge existing sources of income, then it is that a treasurer who can trim the ship to meet the new conditions is a rare jewel.

With so much by way of preamble, we come to grips with the question of Building a Budget, having in mind that the ideal budget is an intelligent anticipation of the fiscal year's needs, balanced by anticipated sources of revenue, and buttressed with a credit balance to carry forward to next year's accounts. I turn for details to the two Sunday School organizations within my own experience, i. e., the National Sunday School Union, with an affiliation of some 325 local unions in England; and the British Committee of the World's Sunday School Association which is responsible for forward Sunday School work in India and on the Continent of Europe.

In the first instance, the National Budget is met largely by subscriptions or affiliation fees from each of the 325 local unions, individual schools, personal subscribers, income from investment of legacies, profit from the business or publication department, etc. Contributions received for special objects, such as teacher-training work, children and teachers' holiday homes, missionary work, etc., are of course earmarked in special funds for their indicated purposes.

Difficulties are made to be met, and deficits are made to be dealt

with. Bold and timely handling of a deficit may save much discouragement and valuable time that could be better spent on forward work. In this connection, special reference might be made, if space permitted, to the great Crusade scheme to raise 25,000 pounds sterling successfully carried through under the leadership of Sir George Croyden Marks in 1916-21.

The second example, i. e., the British Committee of the World's Sunday School Association, is missionary in character, and budgets for work outside the territory in which the money is raised, namely for forward Sunday School Work in India and on the Continent of Europe, the British Committee's spheres assigned at the Glasgow Convention in 1924. An annual budget of some 5,000 pounds covers work in India and twelve European countries, with expenditure on propaganda in practically every country of Europe, also the cost of the Pass It On Department for sending surplus material to the mission fields.

A word may not be out of place here as to the total cost of administration of the British Committee's budget. Overhead charges; that is money not spent directly on the field, work out at 8.3 per cent on the total amount of annual receipts for 1927. Income is derived from personal subscriptions, individual schools, churches, and local unions or groups of unions, trust funds, etc. Special attention has been devoted to large unions or districts at home undertaking support of individual workers in the mission field, three such workers being so assigned at present.

"THY KINGDOM COME"

PART V

MESSAGES FROM ALL THE WORLD

MESSAGES FROM ALL THE WORLD

1. THE WEST INDIES, MEXICO, AND SOUTH AMERICA

ARGENTINA AND URUGUAY

By Helen C. Gilliland
Buenos Aires

It is an interesting coincidence that a person working in the Republic of Uruguay and born in the capital of Chile should be asked to bring the message from Argentina. To those familiar with the bitter enmity formerly existing between the two countries this might seem particularly unfitting were it not for the fact that 25 years ago Chile and Argentina melted the instruments of warfare designed for each others' destruction, and the women of both countries raised the necessary funds to convert the molten mass into that famous statue of the Christ which was placed on the highest accessible peak of the Andes. From this lofty hoary pedestal it announces to the world the mutual pledge of the two countries, "Sooner shall these mountains crumble to dust, than the Argentinians and Chilians will break the peace which here at the feet of Christ the Redeemer they have sworn to keep forever." Is not that an example worthy of emulation?

Peaceful little Uruguay, nestled close to her big sister Argentina, asks that her voice may be heard this morning, together with that of Argentina, so that some eleven million people, scattered over an area larger than all of the United States east of the Mississippi, bring you greetings, and what is spoken by Argentina applies also to Uruguay.

We shall let Argentina bring her own message to you in the form of an acrostic. The first three letters will be descriptive of the people, the two following will outline some needs, the next two will tell something of what is being accomplished, and the last two will give us the challenge. Argentina is now going to speak to you, will you listen to her message?

A. First of all, my people are *Affectionate.* My women kiss each other on meeting and my men frequently embrace, but this does not signify superficiality or lack of sincerity; it simply means that my people are not afraid to express their feelings. This characteristic of mine facilitates mutual understanding and makes it easy for you to gain access to my heart, if only you bear the label "simpatico." I do not care so much for your logical reasonings, but if you will appeal to my emotions, my heart and mind are yours.

R. I am also very *Responsive,* for I am a new country and, though

very nationalistic, am open to suggestion. I like to embrace good ideas and am very grateful for what you religious workers have done for my churches and Sunday Schools.

G. Folks say I am *Generous,* almost to a fault at times. I open my doors to the nations of the world which ask admission within my borders and will promise to behave themselves. Perhaps my generosity is exemplified most among individuals, but my people are learning to apply this excellent quality to their public and state relations.

E. It is true that education and evangelism must go hand in hand, but I especially need a burning, sane *Evangelism* to sweep over my country, to transform sinful lives, to quicken my people, acquainted only with the dead Christ, and to arouse the religiously indifferent to a realization of the fact that only in Christ may they find complete satisfaction for the needs of their weary souls and minds. When you bring to me the very best that religious education can offer, bring with it the flaming gospel of regeneration and the purifying power of the Holy Spirit.

N. I am deeply in need of a *New Interpretation of Christ.* I need to have him freed from the ecclesiastical garb in which he has been shrouded and see him as a living force in lives of my people. The indifference of my university students toward Jesus Christ is due to the inadequate presentation of him by the state church. One of my literary men on being asked why he, who was not a Roman Catholic, should have a crucifix in his library, gave this significant reply, "Why should Christ have to be associated for us with priestly robes and the odor of incense? He may be ours and still be divorced from these."

T. How happily I report the beginning of standard *Training classes* for the preparation of religious workers and how proud I am of my first steps! Perhaps the thing which rejoices me most is the fact that my people are just now feeling the need for this systematic and adequate training and this sense of need will carry us through if you will only provide us with the necessary materials, literature, and leaders.

I. The word *Institutes* now adorns my religious vocabulary, and how good it sounds! In three of my interior cities the first institutes were held last year and in my capitol city two summer and one spring institutes have been held with most surprising and gratifying results. In the last one we doubled our matriculation of the previous year and had six denominations represented. One of our institutes was held during a week of rain and my people very rarely venture out under such circumstances for they do not generally possess automobiles or overshoes, but that institute was so helpful and interesting that they forgot their lifelong custom and became "Wet Weather Christians," maintaining an average attendance of 97 per cent.

N. The spirit of *Nationalism* is rising and growing strong. This is a wholesome sign, for it denotes development and a desire for increased accomplishment. This is a challenge to the World Association to prepare as quickly as possible the national leaders who may adequately fill the growing demand.

A. This last part of my message will surprise and please you. My Christian womanhood is *Awakening.* After all these centuries of extreme conservatism my women are slowly shaking off the yoke of custom and are venturing to occupy their rightful places in the life of the Church. They are now being recognized as sufficiently intelligent to sit on church boards and councils, their voices are faintly heard in open meeting, a few bold ones are occasionally occupying pulpits, and the bravest are even leaving home to attend training schools. Are you ready to meet this challenge? What religious educational literature are you going to put in the hands of the mothers who are just now realizing that religious education must begin at home? What stories are you going to give my children? Now I have nothing, but I am expecting your help.

Argentina—*affectionate, responsive, generous,* needing *evangelism* and a *new interpretation of Christ;* having started *training classes* and *institutes;* confronting a rising spirit of *nationalism* and an *awakening of Christian womanhood!* This spells my message to you.

BRAZIL

By Rev. Galdino Moreira

Rio de Janeiro

You have heard in this wonderful World's Sunday School Convention many and great things about the victories of our Lord in every country of the world. Brazil, which I am now representing, has also some good news to tell you.

Some years ago a famous South American leader, visiting our country, said that he had appreciated three things in Brazil: our blue sky, our bright children, and our beautiful flag. Yes, really and surely we have these three things. We love so much our boys and girls, and for this, we are trying to give them the best Christian religious education we can; we love also our flag.

I am happy I can show you now justly these two things. Here is the boy, a genuine and bright Brazilian boy, and here is our flag, too. Are not they really fine? Yes, they are.

Our flag is to us a beautiful symbol. We find always a blessed expression in its colors, in its stars, in its complexion, in its motto, that is—"Order and Progress." Surely all the flags of the world's nations are beautiful, but pardon me if I say that the finest flags I

like to see are the American flag and the Brazilian flag. They look so much similar. They have bright stars. They speak so much the same language. Well, I will tell to you now some good blessings we have received by means of our Sunday Schools in Brazil.

Today Brazil is not only the Continent of Hope to millions, but the Land of Realization. Brazil alone is larger than this beautiful, rich, and dynamic United States, and all the tired, over-crowded peoples of Europe, Asia, and Africa are seeking our land, where the rivers are great, the forests green, and the hearts gentle and hospitable. In the past year we received more than 101,500 emigrants. Our population is growing rapidly. In 1924, we had 32,000,000; now we count 36,000,000. We are glad to say to you too that the work of the Kingdom of God is also growing in Brazil. In 1913 we reported to the World's Convention 21,000 membership in the Sunday Schools; at Tokyo, in 1920, 58,000; at Glasgow, in 1924, the report showed 81,000. And here we report to you 109,000, an increase of 28,000 in four years. Our churches are growing also. In 1913 they had a membership of 70,000; now we have about 300,000, again a fourfold gain in fifteen years. There are about 2,000 Sunday Schools and 8,000 officers and teachers.

Brazil has the helpful coöperation of a well-equipped Sunday School Union. The plans under way for 1928 are larger and more hopeful of realization than ever before. Our motto now is, "Christian Character Through Religious Education." Our Sunday School Union is coordinating the forces in the field of Religious Education, as Sunday Schools, Daily Vacation Bible Schools, Church Schools, and Colleges. Its activities are now many and represent the processes that are exploiting for God and Humanity the real gold of our country. One of our real needs is to have complete indigenous lesson courses adapted to the needs of our land. We can now say that these are in the making, with the aid of the Committee on Coöperation in Latin America.

The churches and the other forces of evangelical Brazil are now engaged in the great task of taking possession of this land in the name of our Lord. The work is enormous and the resources are scarce. If you calculate that we have in Brazil about 12,000 000 children, and that less than a quarter of a million are receiving any kind of evangelical instruction, you can appreciate the lamentable fact that the vast majority of our childhood is far from the light and the kingdom of God.

The best means today in Brazil in the field of Religious Education, for securing an adequate number of trained and faithful Christians as teachers of others, is the Sunday School. While some years ago we had not so many Sunday Schools the missionaries and pastors were alone in their great task; they had no one to help them, but today the number of leaders and trained teachers is growing rapidly.

There are many evidences in Brazil that we are now facing the dawn of a new day, of a new generation, of a new opportunity, and one of the great factors in bringing this about has been the work of the Sunday Schools, guided and encouraged by the World's Sunday School Association.

We are now too much pleased that the next Convention will be in Brazil. Come there, brethren. We can promise you all we can give: a warm, a Christian, and an open hearth, a hearth open by the blessed and generous love of our Lord!

CUBA

By Rev. E. E. Clements

Havana

Cuba is one of the youngest among the nations for it was only twenty-six years ago that your own nation pulled down her flag that the flag of the young republic should be lifted up. We are proud of the progress that Cuba has made in these twenty-six years.

We ask that you give us all the aid that you can and we will dedicate our best efforts in the establishment of the Kingdom of God in the Republic of Cuba.

MEXICO

By Rev. C. A. Neff

Guadalajara

Dr. Sweitzer, the great missionary to Africa, has said: "Anything that we can give Africa is not benevolence but atonement." The same might be said with regard to our obligations to Mexico. More than half of Mexico's territory has been taken by the United States. American citizens own more than half of Mexico's present wealth. Americans have shared in the merciless exploitation that has been the cause of so many of Mexico's present problems. We Americans have much to atone for.

However, there is danger of our overworking the idea of responsibility. In fact, I think the Mexicans would prefer that we should not feel responsible for them. They would probably fear that back of this would lie ulterior motives, aggressive political aims. We are feared in Mexico as "the Colossus of the North," "the Blond Octopus," "Yankee Imperialists." Our attitude of superiority is resented.

1. Our first obligation should be to try to understand Mexico. It is amazing how two neighboring countries could be so ignorant of each other. We should know more of, one, the historical background of

Mexico's present difficulties—of the four centuries of exploitation which have been responsible for many evils that still exist; two, the spiritual gains which have come through the last revolution; three, the finer side of Mexico civilization, and those splendid individual characters which stand out here and there in all classes of society.

2. Our second obligation is to help the Mexicans get a better understanding of us. To many of them we are crude, grasping materialists and imperialists. Their pictures of us are just as distorted as our pictures of them.

On the other hand, the Mexicans show a great appreciation of those Americans who get rid of the superiority attitude and show a true spirit of equality and sympathy.

When we get to understand each other, then more avenues for mutual helpfulness will open up. In our desire to serve, there is danger of our wanting to make Mexico over in our own image, to judge and measure her by our own standards of efficiency and material progress. We need to remind ourselves that Mexico has some things to teach us.

Our service should be of a disinterested nature, not the advancement of our own institutions in Mexico, but ministry to the development of an independent, coöperative national spirit, inspiring the Mexicans with the help of God, to have more faith in their own powers, and bringing out and developing the best in their cultural heritage.

MEXICO

By Epigmenio Velasco
City of Mexico

About a thousand Sunday Schools in Mexico, through the Mexican National Sunday School Convention, held in the city of Aguascalientes, just before, send you their greetings.

The constitution of the country, as you must know, does not permit us to teach religion in the primary schools. Protestant people over there believe with all their hearts that this is all right, as a very necessary measure for certain social and political reasons, although this prohibition is affecting our evangelical work and producing a situation in which all the evangelical churches in Mexico are feeling the great need of supplementing the teaching of the primary schools. We need a comprehensive program including the Sunday School and then the home, boarding schools, and women's societies; we need a comprehensive program including the preparation of leaders to multiply their number in all the country, with provision for the proper literature to carry it, and personnel or at least a man especially dedicated as Executive Secretary of this movement.

There are about one thousand Sunday Schools in Mexico. The majority of them are of the primitive type. About one-third of that number are semi-organized, and only two or three dozen are very well organized.

Since the appearance of the graded course in the United States, some schools of the principal centers in Mexico began to use it, and the number of these is increasing. Some churches are paying very special attention to the problem of religious education. The Methodist Episcopal Church, since three years ago, has a Secretary with three associates for this purpose, giving a very special attention to the Sunday School.

Progress is very difficult for several reasons:

First. Because of the lack of leaders. There is an imperious need in all the country for preparation of leaders.

Second. The lack of adequate material and the needed literature to carry out this comprehensive program, and

Third. The lack of a General Secretary to work with all this big program.

Two years ago, in the National Evangelical Convention, the most representative body of the Protestant work in the country, because it is formed by representatives of all the denominations in Mexico, a motion was adopted in favor of the organization of a National Christian Council, composed of official representatives of all the churches. An organization committee was appointed to treat with all the churches in favor of this organization, and at last, this Council came to be a fact. Of the twelve churches that work in the country, only two have not appointed representatives, but the others did it with great enthusiasm. The purpose of this Council is to push all the movements of general character common to all the churches, such as Sunday Schools, anti-alcoholic campaigns, and the general improvement of religious education.

A few days before the Convention of Aguascalientes, this National Christian Council passed a resolution in favor of asking of this World's Sunday School Convention its generous Christian help in supporting an Executive Secretary for the Council, with the very well defined idea that his work is to be for the Sunday Schools. The decision was taken to send me with such petition to this Convention.

After eighteen years of efforts we have seen the impossibility of supporting that worker, and we hope that you who are met in Los Angeles as real *Angels* may come to help us in this great question. I wish that my voice in the name of Mexico could have at this hour the same accent of persuasion as that of the Macedonian man. I would repeat his cry to this great assembly of Christians, saying: "Brothers, in the sacred name of our common Lord Jesus Christ, come over to Mexico and help us."

2. EUROPE

SUNDAY SCHOOL REVIVAL IN EUROPE

BY JAMES KELLY
Glasgow, Scotland

The saving of the intellectual life of Europe is a serious problem. It is nothing less than the problem of European Protestantism. In other words, it represents the future existence and usefulness of those groups of people who represent the older branches of the Reformed Church abroad, and the outlook for those bodies which have lately detached themselves from the Church of Rome, and launched out on a career of religious freedom.

The most distressing conditions have overtaken the men and women who are endeavoring to uphold the banner of religious freedom in many Continental countries, and the hopes aroused by the news of fresh converts to the Protestant faith in many places are actually now threatened with extinction through the tremendous difficulties which, from a variety of causes, are confronting the adherents of spiritual religion.

As a result of the chaos of the aftermath of the Great War, many Church bodies have become disintegrated, and have lost all corporate unity. In addition to this, political conditions in many countries constitute a serious menace to their very existence. In Czechoslovakia, it is true, people have broken loose from Rome by the thousand, but, at the same time, new shackles have been forged and new tyrannies perpetrated. Those Eastern Protestants are cut off from their age-long fellowship, from material resources, from sympathy, from counsel; hampered in their work; deprived of their possessions, and interfered with in their very worship. The conditions are such that no individual church could hope to overtake them, and only a united Protestantism is able to supply the needed help.

Protestantism today is fighting for its very life in many European countries; nevertheless, it would be an entirely wrong conclusion to speak of a decay of Continental Protestantism. There is not actually a decay, or even a decline of its life forces, but it is facing a crisis, and that crisis is raising doubts in the mind of the younger generation as to the spiritual value of church work and life as we have known it hitherto.

May I very briefly, and as interestingly as possible, place before you some facts concerning several of the countries on the Continent of Europe—countries which I have personally visited on several occasions, and in which I have met with all sorts and conditions of men and women—Church Leaders, Members of Government, Educational Ministers, business men and women—all of whom had deeply rooted in their

hearts love for God and for the children, and whose one desire, expressed in many differing ways, was to ensure their children "being taught of the Lord," so that the bitter experience which had been theirs, might not be repeated in the lives of a new generation.

BALTIC STATES

Let me first of all carry you in thought to the Baltic States, and glance at the Republics of Esthonia and Latvia. So far as these peoples were concerned, the World War ruined everything. Great numbers of the population perished on the battlefield, while multitudes took refuge in the interior of Russia. The material destruction of the land was enormous; revolution and counter-revolution followed the main struggle. Notwithstanding persecution and great opposition, the Christian Church kept the Banner of Christ flying. Sunday School work was attempted in a very small way, but it was impossible to accomplish any definite organized work.

During a visit to Latvia, I met with many church leaders and interested people, and laid the foundation for the organization of an International and Interdenominational Sunday School Union for the purpose of assisting the churches, not only in Sunday School work, but in other departments of young people's service. Today, thanks in a large measure to the financial assistance given by the World's Sunday School Association, there is in Latvia a well-organized Sunday School Union representative of Baptists, Moravians, Lutherans, Methodists, and Christian Brethren, with a full-time Sunday School Secretary, Rev. Janis Daugmanis, who received part of his training at Westhill Training College, Birmingham, England. Mr. Daugmanis gave up his pastorate for the purpose of devoting his whole time to the work of the Sunday School, and he is attaining very satisfactory results. Comprised in the Latvian Union are 210 Sunday Schools, 780 teachers, and 8,000 scholars.

In Esthonia we have 75 schools with 225 teachers, and 2,843 scholars. A full-time Secretary, Mr. Jaan Serra, has now been appointed, and he has already taken the work well in hand, and is making good progress. A very needful and useful piece of work is being carried out among leper young people by Rev. Adam Podin, Principal of the Baptist Theological Seminary at Revel, and President of the Esthonian Sunday School Union. In this work Mr. Podin is actively assisted by the Sunday School Secretary, Mr. Serra.

POLAND

The churches in Poland are almost exclusively German-speaking, and are making their appeal only to the German-speaking minority. Little impression has been made upon the Pole proper, who is a Slav, and a Roman Catholic. There are about twenty-two million Roman Catholics

in the country and five million Protestants. Sixty per cent of the population is Polish in blood and speech, the remainder consisting of Jews, Ukrainians, Russians, Germans, Lithuanians and Czechs. The country is divided into five sections. Evangelistic work is thus called for in half a dozen languages, and Sunday School work must take into account not only varieties of speech, but a bewildering variety of religious conceptions. The Constitution of Poland ensures religious freedom, but local authorities, under the influence of Roman Catholic priests, persecute those who join other denominations. Notwithstanding this, within recent time, several hundred Slavs have been baptized as converts from Roman Catholicism.

Many grave questions bearing upon the relationship of the Poles with the Germans within the Orthodox Church have yet to be considered and adjusted. The complete adjustment of those relationships is a matter of the utmost concern for the Evangelical Faith, and for the establishment of that confidence and coöperation which should displace all suspicion and distrust.

Poland has now established a Sunday School Union which is doing very helpful work in face of almost overwhelming difficulties. Affiliated with the new Union are 52 schools, 125 teachers, and 2,832 scholars. The most vigorous and numerous Sunday Schools are, of course, German. A full-time Sunday Secretary, Mr. Herman Brzozowski, has now been appointed. This man is a Pole, and it is hoped that he will be able to render great assistance to the Slavic minorities, for whom very little has been done. The World's Sunday School Association is doing everything possible to help Poland in its strong desire to spread the Sunday School movement throughout the length and breadth of its land. There is a great field for evangelical activity all through Poland where Protestantism stands at such a low ebb.

France

Sunday School work in France is very well organized, and has developed to a considerable extent during the intervening years from the 1924 World's Convention. The General Secretary of the French Sunday School Union, Rev. Jean Laroche, has devoted himself earnestly to specifically educational work, conducting teacher-training classes, preparing literature for teachers and children, and visiting the schools. In 1925, so greatly had the work extended, that it was found necessary to appoint an Associate Secretary to take charge of the financial and routine work of the Union. This latter effort was made possible through the increased financial coöperation of our Association, and has proved a source of great help to the Sunday School movement in France. The Union has many difficulties to contend with largely owing to the dissemination of Protestants in a country either Roman Catholic or unbelieving. There is only one Protestant

out of every forty people in France, but notwithstanding the difficulties, Sunday School work has a very hopeful outlook. There are at the moment 1,300 schools in France, with 6,000 teachers, and 56,000 scholars. During Protestant week, which is held every alternate year, we have been able to arrange for one whole day, consisting of three sessions, being devoted to the study of Sunday School problems, these sessions being under the charge of the French Sunday School Union.

CZECHOSLOVAKIA

Some years ago the public life in Czechoslovakia was disturbed by a great wide-spread movement away from Rome. Among the Czechs of the ancient kingdom of Bohemia and Moravia, the securing of independence within the Republic of Czecho-Slovakia, and the uprising of national feeling, created a great movement away from Rome. The Czech Brethren Church records an accession of no fewer than 60,000 new members within the last six years, and the Czechoslovak Church, which is served by the ex-priests of the Roman Communion, and retains much of the Catholic ritual, claims as many as 1,000,000 adherents, and these, one and all, have seceded from Rome, and are indifferent to the Pope's decree of excommunication pronounced against them. This movement had its roots in pre-war days. For centuries the Bohemians had demanded freedom to realize their own splendid ideals of Christianity in action. They had cherished notions of humanity and a true brotherhood, but every effort they had made to set up a Christian democracy had been crushed at the bidding of the Pope. Yet amidst all the misery inflicted by those years of Papal oppression, the memory of the words of John Huss kept alive the ideal, and when the war was drawing to its close, the doom of the Roman Catholic Church in Bohemia was sealed.

The Republic of Czechoslovakia was created by the Union of Bohemia, Moravia, Slovakia, and part of Silesia. The President of the new Republic is a Christian statesman; a man whose whole life has been a romance of adventure and magnificent adherence to an ideal, and who has been one of the instruments in the institution of the Republic. Under the rule of enlightened and patriotic men like President Masaryk, and his Foreign Minister, Dr. Benes, this new Republic, hewn out of the debris of neighboring States, is now a factor striving for the peace of Europe.

In the autumn of last year I spent some days in Czechoslovakia, and while there, learned something of the great work being accomplished by the Czechoslovak Sunday School Association. A leading Minister of the Czech Brethren Church, Rev. Adolf Novotny, has been called to the Secretaryship of the Association, and under his inspired leadership a new vista has opened up for the youth of that land. In fact, so much has the work developed within the last two

years, that at the beginning of the present year a new assistant was called for and placed on the field in the person of Miss Nora Pellar, a former student at Westhill Training College, Birmingham. This appointment will enable Mr. Novotny to devote more time to the extension of the Sunday School movement as a whole, and the organization of schools, and the conducting of teacher-training work, while Miss Pellar will concentrate on the editorial work connected with the Association. This appointment was only rendered possible by extra assistance on the part of our Association, as the economic conditions prevailing in Czechoslovakia make it absolutely impossible for the Sunday School Association to carry this financial burden themselves entirely.

In Czechoslovakia there are 439 schools, 830 teachers, and 13,178 scholars. The idea of religious education is taking deep and strong root in Czechoslovakia. Through the influence of the Sunday School Association, the Synodal Committee of the largest Protestant Church has appointed a Church Building Committee to ensure that no new church shall be built without it containing special rooms for the conduct of Sunday School work.

In the spring of this year I received a letter from Dr. Eduard Benes, the Foreign Minister, concerning our work, in which he wrote: "Being aware of the fact that only a true morality may become the most solid foundation of the State, I welcome every movement leading to this aim. This is why I esteem highly the activity of the League of Sunday Schools in Czechoslovakia which is supported by the World's Sunday School Association, and for which we are very thankful. It endeavors to bring about a better education, both moral and religious, for our youth."

Czechoslovakia is one of our most hopeful and fruitful fields, and the foundation of a great work is being laid through the influence of the Sunday School Association. If Christ became Master of Bohemia, new things might again break forth from the Word of God, and Czechoslovakia become a great missionary country.

Austria

The headquarters of the Sunday School movement in Austria are in Vienna. The work is now well organized, and the Sunday School Union is interdenominational. The President of the Union, Rev. Henri Bargmann, is a man of vision, gifted with the faculty of leadership, and under his direction and the enthusiastic, efficient, practical work of the full-time Secretary, Rev. Gustav Luntowski, Austria is making a very definite stand for the religious education of the rising generation. There, also, economic conditions are difficult, and our Association makes a yearly grant to enable the Austrian friends to carry on the development of their work of teacher-training and the

organizing of schools. We have also been able to render some help by means of literature, all of which has been very greatly valued.

Austria is divided into 132 Parishes, of which 114 are Lutheran, 5 Reformed, 10 Methodist, 2 Baptist, and 1 Bohemian Brethren. They are all represented in the Austrian Sunday School Union, which is comprised of 172 schools, 264 teachers, and 6,000 scholars.

HUNGARY

The new Hungary, which is monarchist at heart and impatiently awaits an opportunity to re-establish kingship, stands alone in Europe. The people differ in race, language, and traditions from all their neighbors, and frequently mourn their isolation. The dominating religion is Roman Catholic, though a considerable body of Protestants also exists. Unfortunately, however, Protestantism has too frequently been represented by a cold rationalism which has no room even for the divinity of Jesus Christ. Such a land calls for an effort to present Apostolic Christianity in its simplest form.

While in Hungary recently, I had the honor of being received by several leading statesmen, including the acting Prime Minister, the Minister for Foreign Affairs, the Leader of the Cabinet, and the Minister of Education. With these people, as well as with the Bishop of the Reformed Church and the Bishop of the Lutheran Church, I had the opportunity of discussing at some length the whole question of religious education as it affected the youth of Hungary, and of gaining their increased interest in the Hungarian Sunday School Union.

The Church as a whole in Hungary has now very definitely realized that Sunday School work is the most important bit of Home Mission service, and the Hungarian Sunday School Union, with its capable and far-seeing Secretary, Mr. John Victor, is doing a great work in the furtherance of the work of religious education.

In a letter recently received from Dr. Paul Petri, the Secretary of State in the Hungary Ministry for Education, he states: "I am fully aware of the importance of the religious factor in the training of the young. No endeavor to further the intellectual or material uplifting of a nation can be of essential value without the moral influence of true religious character amongst her citizens; therefore we appreciate very much what the World's Sunday School Association is doing in our country to strengthen our churches in their zeal to impress the minds of the children with the knowledge of the Word of God, and to fill their hearts with goodwill towards all men."

Writing at the same time, Bishop S. Raves of the Hungarian Reformed Church, says: "There is a decided progress in our country regarding the religious training of the young, and when we see their instruction being built more and more upon the basis of the Word of

God, we may safely consider this as one of the fruits of Sunday School work. We, in our Home Mission Committee of the Conventus of the Reformed Church, appreciate very much the spiritual and material help granted to our country by the World's Sunday School Association, and we are sure that this great Association has not a little share in the training of Hungarian children to become a God-fearing generation which shall have an ever-increasing desire to walk in the footsteps of the Master and to glorify his name.

In Hungary there are 500 schools, with 1,400 teachers, and 35,000 scholars.

Rumania

No other country of Europe offers a parallel to the extraordinary perversity of administrators who, in a land liberated and enlarged by Western Powers, have shown themselves inaccessible to ideas which are the common property of Western civilization. Rumania, in December, 1919, signed the "Minorities Treaty," granting equal religious liberty to all inhabitants of that country, but it is only within recent date that its provisions have been in any way carried out. The Rumanian Government has now granted to the churches the precise legal status which they had under Hungary. This means religious liberty, and though there are still some complaints about local administration, the religious situation is in a far more satisfactory condition than it has been for many years. Many difficulties, however, yet remain to be overcome, especially with regard to the schools, with which there has been much interference. There is also the difficulty of the language question. Everything possible has been done to destroy the influence of the Protestant Church on education, and to force the minorities, chiefly Magyars, into a Russian Orthodox atmosphere, but great hopes are now being entertained for a new Protestant influence. There is just now a remarkable spiritual movement in Rumania which is attracting much attention. Various priests of the Greek Orthodox Church, the dominant Church in the land, have been led to break through the rule prohibiting preaching and have begun evangelistic meetings to which crowds are repairing, and this movement is full of great promise, especially for the youth of the land.

Sunday School work was commenced some years ago, but as few people were in sympathy with the work, little progress was made, but within the last year the whole direction of the Reformed Church has changed towards work among children and young people, and the Church is beginning to realize that only a deep effort on their part to win and teach and train their young people will save their nation from the evils of impurity and materialism and the dangers of atheism.

YUGOSLAVIA

The enlarged Serbia is now popularly known as Yugoslavia, and officially as The Kingdom of the Serbs, Croats and Slovenes. The cumbrous official title indicates at once the predominating Slav character of the inhabitants, and the variety and self-consciousness of the peoples.

The spirit of persecution has on many occasions been manifested. Religious tolerance now prevails generally, largely owing to the fact that the Hungarian law is still in effect.

This new land has a population of 12,792,918, of whom 10,900,000 are Yugo-Slavs, 560,000 Germans, 460,000 Magyars, 550,000 Albanians and Turks, 200,000 Rumanians, and 146,000 of different nationalities. Religious belief is almost as varied as the population; 5,842,230 belong to the Orthodox faith, 4,922,859 are Roman Catholic, 1,363,210 are Mohammedan, 235,169 are Protestant, and 72,946 Jews.

The need for doing something to help the work in Yugoslavia is immediate and great. Many opportunities are presenting themselves to the Christian Church, but the small Sunday School Committee present in being, through lack of funds, can do very little. They have few Bibles, no hymn books, and no Sunday School literature.

There is a deep desire to extend religious education in this land, and our Association is in touch with various representative Church people there in an effort to develop Sunday School work. It may be that this will require to be done through separate groups at first before it will be possible to enter into coöperative work of an interdenominational character in the interests of religious education, and we hope that this step will be taken at a very early date in view of the negotiations presently proceeding.

BULGARIA

Bulgaria is little known to most Europeans. Five hundred years of Turkish misrule have held back development of the country and the education of the people. At the gate of Constantinople, the bridge to Asia, Bulgaria has strategic value, not only from the standpoint of earthly politics, but for the extension of the Kingdom of God. It was natural that the Apostle Paul should found the first Christian Churches in Europe in this region.

The Bulgarians are of mixed race. Their ancestors, who invaded the Balkan Peninsula (A.D. 679), were Tartars akin to the Turks. These Tartars intermarried with the Slavs, and in course of time there arose the present Bulgarians, whose appearance is rather Turkish than Slav, and whose language includes a considerable admixture of Turkish words.

In religion, one-sixth of the inhabitants of Bulgaria are Mohammedan. If Bulgaria were evangelized, her influence over Mohammedans would be very great, and would even extend to the whole of Western Asia.

The Bulgarian Government alone in the Balkan States allows full religious liberty, including freedom of propaganda.

Recently evangelistic work was commenced by the Churches. Some foreign Russians and Germans have done good work, but there is no systematic educational missionary enterprise. Small groups of converts exist and work largely in ignorance of one another, and of the outside world. Here is a great field for Sunday School enterprise, and we are hopeful that at an early date some definite effort will be made to establish a Sunday School Association.

Denmark, Norway, and Sweden

The Kingdom of Denmark now has 1,613 Sunday Schools, with 7,872 teachers, and 112,466 scholars. Religious teaching is also given in all day schools in Denmark. Norway, in addition to the Sunday School Secretary, Mr. Chr. Svensen, has three missionaries carrying on Sunday School work all over the country. The recent communistic attack on the Christian faith among the children has been the means of a greater interest being taken in Sunday School work. There are in Norway 2,135 schools, 9,523 teachers, and 170,460 scholars. Our Association gives a yearly grant towards the development of the work in Norway. Sweden now, for the first time, carries on its Sunday School work under an Interdenominational Committee, the Swedish Sunday School Council, which traces its origin to the 1924 Glasgow World's Sunday School Convention. Sweden has roughly 9,000 schools, 30,000 teachers, and 400,000 scholars.

Iceland

Some propaganda work in connection with the Sunday School movement was attempted in Iceland in the summer of 1926, when two Danish clergymen, Done Vibe-Petersen and the Rev. Enrique With, paid a visit there, partly at the expense of our Association. The difficulties facing the establishment of Sunday School work in Iceland on anything like a satisfactory basis are very great, as the formation of the country itself is an obstacle. Our representatives were very cordially received and accomplished much good work, and it is hoped that, through time, we may be able to render some definite assistance to this very needy field.

Italy

In Italy the work is presently in process of reorganization consequent on the retiral of Prof. Ernest Filippini on account of advancing years. The Italian Committee are formulating a new policy and program and are considering the appointment of a new Secretary.

Spain and Portugal

The work in these two countries also calls for reorganization, and for much greater development of Sunday School organization. The

Association is presently in touch with the leaders in these lands concerning policy and program, and it is hoped that some definite forward step will soon be taken.

SWITZERLAND

The work here is conducted under two organizations, one in charge of the French Swiss schools, and the other, the German Swiss schools. Included in both organizations there are, roughly, 2,250 schools, 7,693 teachers, and 158,000 scholars.

GERMANY

The work in Germany is progressing satisfactorily under the Free Church Sunday School Union, representative of Baptists, Methodist, Episcopal, Evangelical Church, and Congregationalists. There are 2,877 schools, 11,618 teachers, and 159,000 scholars. Our Association has rendered help in various ways towards the development of the work.

BELGIUM

We have been in frequent correspondence with the Belgian Sunday School leaders following several conferences we held in Brussels with representatives of the Evangelical Church (the State Church) and the Belgian Christian Missionary Church, concerning the formation of a National Association. Following these conferences, negotiations were set in train, and it is hoped that at the annual meetings of the Synods of the Belgian churches, it may be possible to set up the desired Association. The Belgian Association is very anxious to be self-supporting, but our Association has promised a grant towards the initial cost of its establishment.

The foregoing is but a brief glimpse of the work being done on the Continent of Europe. Since the "Glasgow 1924" World's Convention, much ground has been covered in our efforts to extend the work and increase the efficiency of Sunday Schools all over the Continent, and to instil in the minds and hearts of the children and young people those principles of peace which are synomymous with the teachings of Christ Himself. We have faced the fact that an immense task lies before teachers, writers, and parents, and all who instruct, make, and change public opinion, and that is the task of building up a new spirit in the heart of man; a dream of a great world released forever from the obsessions of jealousy, bitterness, malice, suspicion, and international struggle; a great world of steadily developing unity in which all races and all kinds of men will be free to make their distinctive contribution to the gathering achievement of the race.

Christ is the Supreme Power for creating this new spirit in the hearts of men, and this work is best done in the earliest years. The

Sunday School is the heaven-approved agency for the purpose; therefore let us lay the foundation of a truly Christian life in the Sunday Schools of today so that we may ensure a Christian world in the days that are to be, and a Christian world can only be a world at peace.

THE DEVELOPMENT OF THE SUNDAY SCHOOL IN THE BALTIC COUNTRIES

By Rev. P. Laubert
Liepaja, Latvia

The Baltic countries are on the shores of the Baltic Sea. They are three which have got their independence after the World War from former Russia—Latvia, in the midst, Esthonia, north, and Lithuania, south. This very year these three countries as republics celebrate their tenth anniversary as independent states. The great ideas of the late President of the United States, Woodrow Wilson, about the self-determination of the nations were the fruitful seed for the Baltic countries to become republics, and in very hard struggles with irregular German troops and Russian Bolshevists, the Latvians and the Esthonians and Lithuanians have got their independence and freedom, certainly with the price, the heavy price of many soldiers' lives.

But always these new republics will remember the United States and President Woodrow Wilson when they will speak about their formulation.

The Sunday School work of the Baltic countries is first connected with Latvia. Lithuania is a land of Roman Catholics, who have not much desire for the education of the children in the Sunday School. The Protestants in Lithuania are not many. They have their Sunday Schools, too, but connected with the organizations of their chief religious bodies abroad. For this wise some Sunday Schools in Lithuania are connected with Latvia. Esthonia is mostly a Protestant land, only Esthonia has followed with its Sunday School work, Latvia.

The first Sunday School in Latvia was founded more than fifty years ago in the capital of Latvia, Riga, by an engineer, Richter. Now Latvia has about 150 Sunday Schools, 700 teachers and 8,000 children in its nearly two million population. Three years ago we celebrated the fiftieth anniversary of the Latvian Sunday Schools with great street demonstrations in the largest cities, which were stirred up by the joyful songs of the Sunday School children walking along the streets.

The last four years have been very important for the development of the Sunday School work in Latvia and generally for the Baltic countries. The last war has brought for the new states absolute religious freedom, that has opened all doors for an evangelistic education after a long Russian yoke, when the policeman was the chief man in the life for conscience. Only the war has brought also poverty, and, even

in wartime, famine for the land. It has been a time for my country when the chief food for a part of the population was only potatoes, sometimes a little bread, without butter, meat, eggs. Besides this, under the reign of the Bolshevics the lives of the Christian workers were not sure a minute. Many of them lost their lives for nothing.

For these circumstances the American people have sent to the Baltic countries food and clothes, especially for the children, and I bow my head in the name of the Sunday Schools in Latvia in gratitude for the American nation.

A little later there came Britain with religious food for the children, by supporting the Sunday School work with money—and I bow my head and thank Britain for this.

Especially the last years have brought for us much help by the wise and lovely care of the Honorary Secretary of the British Branch, Mr. James Kelly, who has given to the Baltic states a fine connection with the World Sunday School Association, and has given us an organizing secretary for the Sunday Schools.

Our special needs now are the literature for the Sunday School teacher. The teacher has now very few books in the native language for the understanding of the Bible.

When you, the great rich nations, will stand before our dear Master, and will tell him what you have done for the children of the small, war-hard-beaten nations, then Latvia and the other Baltic countries will be there as witnesses for your work.

CZECHOSLOVAKIA

By H. Prochazka, D.D.

Prague

The number of our organized Sunday Schools has doubled and finances have tripled within the past four years. Besides, the influence of our religious educational activity is being felt even outside of the borders of churches as the following document shows. The number of organized Sunday Schools in 1924 was 136; in 1928, 265. In 1924 the cost was $1,800; in 1928, $2,600. But our gifts toward the cost have grown from $900 to $4,500.

As to the future, the Sunday School Association of Czechoslovakia concentrates its wholehearted attention upon training of leadership. For to have prospering schools and excellent pupils we must first of all have first-class and well-trained teachers. But where do we get well-trained teachers without having possibility to train them? Being in this very embarrassing situation, after prayerful consideration, the committee made up their mind and said: We will have our schools for training teachers. God will help us. Where is will, there is a way also. And

now we have started a campaign, collecting contributions toward our Teachers' Training School, a temple of souls and workshop of humanity. May I appeal on behalf of this burning need to you for your sympathy, prayers, and help?

I should wish to make this big assembly feel that by contributing to Czechoslovakia the Big Brother is giving to all the Slavs, to Poland, Yugoslavia, and Russia. Be not afraid of Russian bolshevism. That is not a creed that sprang out of the soul of Russia; it was temporarily and artificially vaccinated by hating factors. And communism is afraid of Christian education as the devil is afraid of the Cross. Now 200 million Slavs—that means at least 60 million children, are ready to be influenced by the teaching of Jesus Christ. Will you not listen to the call of the wilderness of the soul of Slavs?

Czechoslovakia was born ten years ago out of blood and immense suffering, and their great and everlasting honor in liberating oppressed nations is shared by the late President Woodrow Wilson and the sons and daughters of that great commonwealth. God bless America for that! As soon as peace began to reign another came, and Europe began to love another American, Mr. Hoover, who was bringing relief to suffering ones dying of hunger and poverty. These two men are most beloved in Europe.

As a representative, I want to pay my humble tribute to Woodrow Wilson and Herbert Hoover, and I wish that this great congregation, composed of the representatives of many nations, would express its sympathy to the next dry President of this country who has always been a leader and helper in all nations. Herbert Hoover, the Great! Hats off to the present, coats off to the future in the field of religious education!

DENMARK

By H. P. Hansen

The rationalism which a hundred years ago reigned over Protestant Europe was as a wintertime, cold and dark, for the spiritual life, also in the Church. But as under the wintry snow and frost are hidden sprouts to a new life, when the sun has done away with snow and ice, so had God in this wintertime for the Church also a people who became the seed for a new harvest.

Those people came together in their own homes to read the Bible and Luther's sermons and to sing the old psalms of Kingo and Brorson. This was the first Sunday School in Denmark, the Sunday School in the home, many years before the name of Sunday School was known.

The children from these homes, which were as lights in the wintry darkness, became the pioneers for the Sunday School in Denmark. In a time when the churches were closed for inner mission work, also the

Sunday School, and the houses proved to be too small for the gatherings, those pioneers for the inner mission work built the so-called mission houses all over the country. They gathered people here who hungered after the pure Word of God, in the power of the Holy Spirit, and they invited here the children to the first nominal Sunday School in Denmark. This Sunday School was as a mustard seed, which grew to a big tree; it became an inestimable blessing for the spiritual life. Parents were willing enough to send their children to the Sunday School.

But when the children came back from Sunday School and sang the new psalms they had learned, and repeated what they had heard of their teachers, the time came when also the parents went to Sunday School and attended the other meetings in the mission house.

The times came also when the churches were opened for the Sunday School and the ministers took up this work as a part of the church activity.

This is merely an illustration of how in Denmark, as also in other countries, the Sunday School started as a pioneer work for the awakening of a new life in the neglected fields of the church. The Sunday School became as a meadow field of flowers in the new springtime that followed the winter of rationalism. The Sunday School became not alone an inestimable blessing for the children, but also for the parents, for the homes, and for the congregations. It broke down the bars of prejudice and paved the way between the homes and the church; by the help of the old gospel and a "new song" the Sunday School found its way to the hearts of men, and planted a seed which in a new spiritual summer bore fruit in abundance.

The Sunday School has called helpers from the congregations and put many idle Christians to work in the Lord's vineyard. It has initiated greater activities and more extended work among children and adults in the church.

The great majority of Sunday Schools in Denmark belong to the Evangelical Lutheran Church. Inside the national church there are two large Sunday School organizations, one for Copenhagen, and one for the other part of the country, Lutheran Mission Society and the Salvation Army, besides the Methodists, Baptists, and Free Mission.

There is a total of 1,625 Sunday Schools, with about 110,000 children and 7,746 workers.

The population in Denmark is about three and a half million. In the public schools there are about one-half million children receiving instruction in the Christian religion. About one-fourth of these children visit the Sunday School and other voluntary work among children is junior, Y. M. C. A., Scout organizations, and "Frivilligt Drengeforbund."

In nearly all parishes in town and country are found Sunday Schools. The Children's Weekly is printed in 28,000 copies, a semi-monthly periodical; "Raadiveren," with explanation of the Sunday School lesson

and pedagogical articles, are published for the workers. Field secretaries solicit the work and render assistance, wherever it is needed, and the Sunday Schools in the metropolis have in the summertime, a camp out in a natural, beautiful part of the country—last year for 500 children, under supervision of their teachers.

The people of God in Denmark, inside as well as outside the national church, are thankful for the gift God gave them in the Sunday Schools. It has proved a great blessing for the spiritual life in Denmark and it has yet rich possibilities for the future.

GREAT BRITAIN

By Arthur Black

London, England

As I prepared this address, London was stirred by the hasty arrival of a lady from Boston—the first to fly the Atlantic. I have come the reverse way, in rather slower and less dangerous fashion, but with the same message at heart. It is well worth the long journey simply to express the profound sense of gratitude and of hope to the American people for the message of their President, through Mr. Kellogg, proposing to the great powers an agreement outlawing war.

Glancing at the Sunday School situation in the British Isles, the estimated Sunday School membership is 655,000 officers and teachers, and 6,216,000 scholars (including Bible Class members), a grand total of 6,871,000.

Over a million new houses have been built since the war. Some of these new areas are so far poorly provided with Sunday Schools, and the removal of so many families into them has severed innumerable Sunday School attachments.

I have probably been outlining what all of you are up against in varying degrees in every land here represented; materialism is the enemy. Notable is the fact that in the 320 Local Education areas of England and Wales, Bible teaching with religious worship is, with the rarest exception, part of the day school curriculum; usually the first half-hour of each day is thus employed. It may be assumed that nearly every child during its school life (of from 5 to 14 years), receives some measure of Bible teaching and some religious impressions at least two hours a week for forty weeks during the nine years.

I cannot escape the conviction that it is due to the early religious training in the day and Sunday Schools that the masses of the population look to religious men as their trusted political leaders, and respond to genuine appeals to idealism. Our present Prime Minister and his former predecessors have been religiously brought up and have viewed politics as a sacred calling rather than as a personal adventure.

One of the urgent problems of the Christian Church and of the Sunday School is to assist in raising the standard of religious teaching in the day school by dedicating more of her best life to the vocation of teaching, and by helping to maintain in the vast body of teachers high spiritual ideals; by sending more of her picked men and women to serve on Education Committees and public bodies; by backing the Student Christian Movement in its influence upon, and service for, teachers in training, and by seeking to harmonize the religious teaching given in our day schools and Sunday Schools, so that one may supplement and not antagonize the other.

The Scottish Sunday School Union is not concerned with denominational propaganda. The Union publishes its own lesson schemes for all grades, and is concentrating with marked success on the policy of teacher training through courses, conferences, and literature.

The denominational bodies in England and Wales, especially the Wesleyan Methodist and the National Sunday School Union, are exerting themselves to arrest further decline in numbers. It seems likely that for a period the churches will have to deal with diminishing numbers, but by finer intensive service the result to the Church and the Kingdom of Christ need not be less. Then may come the genuine revival of spiritual interest, for which many are beginning wistfully to look. Its advent, in the minds of many of us, is in part conditional upon the churches overleaping their denominational barriers, and joining hands in an effective united evangelistic and educational campaign to Christianize the nation by winning the rising generation to the faith and knowledge of God, as revealed by our Lord Jesus Christ. The hour awaits the arrival of a prophet-statesman.

ITALY

By Rev. G. D'Anchise

Rome

It is with deep emotion and with a full realization of the inadequacy of means to the object, that in this moment, Christian friends, with the glorious champion of our faith, who wrote them—I must repeat these scriptural greetings: "They of Italy salute you!" They salute you from those Waldensian valleys, "where the pure faith of old was being kept when our fathers were worshipping stones and stocks," from all the towns where known and unknown martyrs sealed with their blood their Christian profession, during the ages of darkness, from Florence, where the fire-consuming Savonarola was kindling also the dawn of Reformation, from Rome immortal, where eighteen Protestant churches keep the evangelical traditions which Paul, a Roman citizen in chains, brought from the town of the Calvary!

They salute all of you, brethren, whose souls have been felt near in every moment of struggle, but especially they salute you American friends, whose hospitality this Convention is now enjoying, and they want to tell you, through a man who comes from Rome, that never, since the time of the Roman Empire, has there been a better opportunity afforded to a nation to lead the world in a turning point of history. You are leading the world in financial, industrial, and commercial development. You are also leading the world in moving picture production, and—God forgive you—in jazz bands, and distorting dances. But God has made you a reserve nation, a reservoir, not only of material, but chiefly of spiritual force to help the old world in a tragical hour of crisis.

When my people heard that I was coming here, several requests were soon being made. A child asked me to see Jackie Coogan and talk with him; some asked me to verify, if it is true, that children plant eggs on the lawn of the White House at Easter time; some wanted me to bring back a piece of golden "pepita" from California. One, a blind girl, said with trembling voice: "Oh, how glad I am to think that you may see with physical eyes that land that the eyes of my soul see as the land of the future for our blessed Church." It is hard to be surrounded by strong, antagonistic organizations, but we go along just the same. Italy, sunny Italy, has days of bitter cold, and last January a lady from Hartford, Connecticut, came to visit our Sunday School on one of those days. We have a large, beautiful building, but we cannot afford to spend one thousand dollars for a suitable heating plant. The lady was shivering, and said, "How is it possible to come and worship in this cold storage?" "Lady," I answered, "this makes us better understand how uncomfortable it was for our fathers to worship down in the Catacombs."

I came from a town about 7,000 miles away from Los Angeles, I have followed the course of the sun for about ten hours in eighteen days of continuous traveling from east to west, though I am very happy I came, because really I have seen one of the most encouraging gatherings of the Church of God. This Convention will certainly accelerate the rhythm of our march toward unity and concord! But, listen, God will not be pleased with it if we shall not get out of this gathering a sincere inspiration to do more than giving a little of our money to the collection, and of our time to church work. We must give all of self, and in a sincere spirit of sacrifice, if we want to bring into this restless world of ours a spirit of Christian fellowship, and a God-based sense of human solidarity. This we must do for our children's sake, for the sake of the children of all the world; they who are now a spring of blessed hope, and may become tomorrow the summer in which shall be gathered the harvest of the Kingdom of God.

POLAND

By Edmund Chambers
Warsaw

Of all the nations to obtain their liberty as a result of the World War, Poland is by far the largest. It stands fifth in area and sixth in population of all the states of Europe, with over twenty-seven million people within its borders.

Having secured political freedom, the nation is trying to find the way to spiritual liberty. Past history has shown the ruinous folly of Protestant divisions in Poland. An organization that brings religious coöperation instead of rivalry, that cuts across racial and national barriers, that seeks to win the youth of the nation, and that builds its program on the Word of God, is needed here to a greater degree than elsewhere. Hence our enthusiasm for and belief in the World's Sunday School Association. Our national council, in sending this great Convention its first official greeting, gladly joins the ranks of all those who want to work in union with others in the great task of bringing Christ to the youth of the world.

In common with most European countries Poland looks on religious education as a state concern. While the constitution guarantees religious freedom to all citizens, it also requires all religious bodies to be "recognized" by the government. To recognized churches the government grants many privileges and much material help. Roman Catholics, the Greek Church, the Lutherans, and Reformed churches have full recognition. The Baptists are tolerated by virtue of their pre-war position in Russia. Other evangelical bodies are not yet recognized, and thus cannot carry on their work publicly. We believe the present government will soon grant this right.

In the public schools religious teaching is a recognized subject for at least two hours weekly. It is given by authorized teachers appointed by the various churches and paid by the state. Children of minority faiths may leave the class while religious teaching is given. In practice, under present conditions, this plan has obvious disadvantages. It opens the door to much petty persecution. Religion is thought of as a subject of study just like mathematics or geography. Certain information is undoubtedly imparted, but the vital element of religious life is left out.

To supply this need the Protestant bodies have had for many years some sort of work among the children and young people, but without much plan or organization. In most Lutheran and Reformed parishes a Sunday School has been organized by the pastor, but it has merely been a gathering of young folk up to about twelve years of age in a kinder gottesdienal—a sort of children's meeting to listen to an address on some Bible subject. Most of this work, however, is among the German-speaking Protestants.

The schools entering into the Polish Sunday School Association are those belonging to the Reformed Episcopal and Methodist churches, the Union Church of East Galicia, and the Polish National Church. Protestantism has always been deeply divided in Poland, and this represents in reality the first concrete and practical effort toward coöperation in actual work.

The Polish National Church offers a great opportunity for the development of young people's work. It began among the Polish immigrants in the United States. It has spread to the mother country, taken root, and flourished. Scores of thousands have left the Roman Church and joined the National movement. In joining the Sunday School Association this church signifies its wish to throw in its lot with the Protestant forces of the nation. But we need a literature, lesson helps, and all those aids to Bible study, taken for granted elsewhere, but non-existent in Poland.

We have mapped out the following program of work:

1. To secure the coöperation of all Protestant bodies in the work of the Christian education of youth.
2. To find one or more field secretaries. We have Mr. Brxozowski at present. Ultimately a helper will be needed for the various minority peoples in Poland.
3. To prepare all Sunday School literature, lesson helps, etc.
4. To work toward arranging summer schools, training courses, and inspirational gatherings for pupils and teachers.
5. To collect statistics and information, and distribute same to press and various agencies at home and abroad.
6. To link up with the World's Sunday School Association.

A big program! But with the help of God and the Sunday School fellowship we shall bring it to pass, and thus contribute greatly to the cause of peace and brotherhood in a part of the world that has hitherto been given up to racial and religious hatreds.

HOLLAND

By Miss C. Repelaer Van Driel

The Hague

Our Holland Sunday School Union has functioned some sixty-one years. It has endeavored to be helpful to Sunday School activities of all the Protestant denominations, and to lead out in its forward march in all departments of Sunday School work.

Of course I have to surmise which phase of our work would be most interesting information for the present Convention.

In our well-established Christian country no striking, shocking events have occurred within the last four years that left any appreciable effect

to upset our work, although many forces have been at work changing some things here and there.

We cannot fail to observe that the Socialists are working with even more ability and more results than heretofore. They aim to enlist the children in their societies, where their economic conceptions and ideas are impressed upon them, and where every effort is made to retain them under their influence by means of national and folk dances, outings, campings, and various other appealing and attractive methods, but always apart from religion, thereby counteracting the good now practically lost.

Our problems are: What can we do to make the Sunday School to outsiders quite as attractive without following and patterning ourselves exactly along these worldly ways? A goodly number of other societies and parties try more or less along these same lines to influence them, but do so with less marked results.

Our church forces are doing more and better work for the children and young people by organizing them into groups suitable for the different ages and arranging services and programs for them. This work is carried on principally in the cities and larger communities. We are not quite so sure whether this method of work is quite as productive in a knowledge of the Word of God as our Sunday Schools are wont to do, but at any rate God is able to bless their work as well as ours.

Taking all in all, there are many forces at work having a tendency to prevent our children to attend regularly at Sunday School. All our teachers recognize this in some way and feel the difficulty to keep their pupils. However, these things and perhaps a couple of other factors have given birth to a most helpful feature, recognized in a sort of reawakening of our Sunday School teachers to their important and responsible tasks.

We are somehow emerging from a period in which a majority of our teachers were inclined to think: "We know our Bible, we are a praying people, and therefore we are quite fitted out to teach in Sunday School."

We think these facts are quite true, but we must not lose sight of the fact that in our post-war times, with its infinity of problems, the teaching of the Bible is becoming more and more difficult. It is not enough to be able to tell the children the beautiful Bible stories, anywhere from Genesis to Revelation, but we must qualify ourselves to be able to tell them more effectively and with much more comprehensiveness as they affect our present-day life and age. Likewise we must study the nature of each of our pupils better, in order to be able to teach them as each of them ought to be taught, not merely filling the head with facts, but trying to instill in them character and moral forces. Now this is saying a good deal, especially for some of our

larger Sunday Schools, where classes of thirty or forty pupils are no exception.

Our headquarters were quick to notice this reawakening of responsibility, and aided the teachers by organizing those living within certain well-defined neighborhoods into groups so as to meet and discuss all these special difficulties among themselves. Of course, in some instances even this plan has its drawbacks, especially if anyone of them lives rather far away; but we find that whenever the place can be readily reached on bicycle, all is well. This plan is principally followed in towns and villages, but works out well even in the larger cities, especially if the right speaker is secured, for frequently this leads to a series of gatherings, and people will then be quite ready and willing to come from widely separated parts of the city, trusting it will result in providing a method of solving their difficulties.

3. THE UNITED STATES AND CANADA

CANADA

By D. R. Poole

Toronto

Speakers from all parts of the world have given you a description and told you of the conditions in their own countries. Everybody knows about Canada. I need not take the time to describe it. Canada is that part of the world known as the top half of the North American Continent.

I would like, however, to bring to your attention some of the things which have taken place in Canada in religious education during the past few years. We have learned to work together, which is one of the more important things. Christian people of all denominations have united in service during the past few years, which is one of the greatest things in Christian life in Canada.

But we still have our problems. We are facing the great question of liquor traffic. We have in Canada liquor traffic because Christian people did not know how to handle the balance of power which they had in their hands. They let themselves be alarmed at reports that bootlegging was prevalent and instead of courageously pushing forward to the victory they put into effect government control because they thought it better than the condition which they believed existed. If you people here in the United States will stand steady for another ten years, we will make North America dry! Don't you be carried away for one moment by all this bootleg propaganda. If you want to see bootlegging, license the liquor traffic, and you will really see bootlegging.

In Canada we are facing, as all Christian countries of the world today

are, the great issue of our racial attitude and world peace. It has been the greatest topic of discussion in our religious and educational councils for the last three years. Young people's councils are discussing the question. It is the general sentiment among the young men that if they should be called to war, they would go to jail rather than go to war against the dictates of their conscience, and I do not think they have enough jails in Canada to hold those who will refuse to go to war if it should break out again.

In our whole process of Christian development in Canada we are attempting to free youth. All the things that we get from the past are important, but we are not to be bound by them. We are taking those things that are of value, but are ready for one great forward step and one of these things will have to be left behind. What we want today is a youth that can step out, that is free, and that can come face to face with Jesus Christ, and accept his challenge, and move forward with him to conquer the world for him. We are attempting in our land not to leave youth alone to work this thing out by himself, but we are setting up a program in which the youth can develop, and we are not trying to impose upon them something which we think they should have.

We believe that we ought to share with them the problems that we face in common and that we can develop in our country a young people who will know what their attitude toward life ought to be.

Adults are apt to think that the youth of today is not interested in anything but frivolous things, but those who are acquainted with youth find in these young people courage and loyalty to their convictions that is astonishing. They are willing to pay the price of their convictions in a practical world that needs practical prosperity.

THE UNITED STATES

By Dr. Hugh S. Magill
Chicago

I am to report this morning for the United States, but the International Council of Religious Education, which I have the responsibility to represent as General Secretary, includes both the United States and Canada. It represents the federation of Christian forces in the field of religious education in the United States as the Religious Education Council of Canada does in Canada, and, in addition, it federates the forces of the United States and Canada. Because of this fact it is called the International Council.

The International Council of Religious Education was formed six years ago by the merging of the International Sunday School Association and the Sunday School Council of Evangelical Denominations. It represents a federation of the organized forces of the Protestant evan-

gelical denominations in religious education and also the organized forces in the state and provincial councils of religious education. The old International Sunday School Association and the state and provincial Sunday School associations were organizations made up of individual Christians interested in the promotion of Sunday School work. The International Council of Religious Education is a federation of organizations, both denominational and territorial. The state Sunday School associations are being transformed into state councils of religious education with a view of effectively representing the coöperating denominations and churches within their respective areas. In a similar way the World's Sunday School Association, formerly an association of individuals organized for the promotion of Sunday School work around the world, is now being reorganized into a federation of national and international organizations, and will doubtless ultimately become a World Council of Christian Education.

The International Council of Religious Education is governed by an Executive Committee composed of approximately 190 members, apportioned among the coöperating denominations and state and provincial councils, with twenty members elected at large because of special fitness. There are thirty-nine coöperating denominations represented in the International Council. Each denomination and each state and provincial council has at least one representative on the governing body. The larger denominations and the larger state councils have additional representatives, in accordance with an agreed basis of proportional representation.

The program and policies of the International Council are determined by the Executive Committee, or governing body. Action has been taken in the past largely on the recommendations of the Committee on Education. Numerous professional advisory sections and special committees, representing all phases of the work, make their recommendations to the Committee on Education, which, after due consideration, reports its recommendations to the Executive Committee for final action. The International Lesson Committee selects the topics for the Sunday School lessons, both for the uniform and group graded series.

By recent action, unanimously agreed upon, the International Lesson Committee and the Committee on Education of the Council will be merged into the Educational Commission of the International Council. The new Educational Commission will have in its membership direct representation from the coöperating denominations, and also twenty members at large selected because of their special fitness, and one consulting member from each of the eighteen professional advisory sections. The Educational Commission, made up of leading educators selected by the coöperating denominations and others appointed because of their special fitness, will make recommendations to the governing body of the International Council on "investigation, research, formulation of edu-

cational policies and programs, the construction of lesson courses and curricula for the various age groups, and in leadership training."

The International Council staff consists of the General Secretary and the director for each of the different departments, including children's work, young people's work, leadership training, research and service, vacation and week-day church schools. These, together with their associates, assistants, and office staff, make up a total office force of about thirty persons who devote their entire time to carrying forward the plans, policies, and programs for coöperative, interdenominational work in religious education adopted by the governing body of the Council. The *International Journal of Religious Education* is the official publication of the Council, edited by a Board of Editors consisting of the members of the International Council staff and certain other assistants.

The International Council of Religious Education holds a convention quadrennially, which comes mid-way between the conventions of the World's Sunday School Association. The next International Council convention will be held in Toronto, Canada, June 22-29, 1930. Plans are under way to make this convention expressive of the vast program of religious education that is being developed and carried forward in the United States and Canada through interdenominational coöperation.

The By-laws of the World's Sunday School Association provide that the International Council of Religious Education shall constitute the North American Section of the World's Association. As such, the International Council elects thirty members of the Executive Committee, or governing body, of the World's Association, eight on nomination of the Foreign Missions Conference, and two on nomination of the Religious Education Council of Canada. These thirty members constitute the Board of Managers of the North American Section of the World's Association just as the British Committee constitutes the British Section of the World's Association.

HAWAII

By John P. Erdman, D.D.

Honolulu

The Hawaiian Islands, a territory of the United States of America, occupy a unique position on the map of the world. There is no considerable group of islands in any other part of the world which lies so many miles distant from a continent. Standing as they do in the midst of the Pacific, 2,000 miles from San Francisco and 3,500 miles from Japan, they are truly at the crossroads of the Pacific.

Thirty years ago this island kingdom was annexed to the United States and a territorial form of government organized. Hawaii thus became the right hand of the United States extended in friendly greeting to the peoples of the Orient. One hundred years ago the American Board of Foreign Missions established on a firm basis a Christian civil-

ization, which, developing through the past century, has made Hawaii a bright spot in the Pacific, a hand extended to the Orient in brotherly helpfulness.

In the matter of population, Hawaii is unique. On this group of islands, with an area about equal to the state of New Jersey, are gathered representatives of all the great races of the Pacific. There are the original Polynesians, to whom have been added by immigration, Chinese, Japanese, Filipinos, and Koreans. Representatives of these great races of the Pacific area make up four-fifths of the inhabitants. Only one-fifth of the dwellers in the islands are from America and Europe. Such a wide diversity of race and language brought together in this small area makes the development of the Christian movement very complex.

There is another unique characteristic of the Hawaiian Islands which impresses almost every visitor, namely, its atmosphere of kindliness. The noble Hawaiian race, the original dwellers in the land, was naturally friendly and hospitable, and this atmosphere of friendliness and hospitality has been preserved even under changing conditions. The early introduction of the Christian mission work prior to the great commercial development of the islands tended to establish high ideals of government and social order. Liberty and justice have always been characteristic of life in Hawaii. One of the early kings adopted as the national motto: "The life of the land is preserved in righteousness."

Because of the natural kindliness of the Hawaiian people and because of the early introduction of the Christian message, the ideal of the brotherhood of all peoples is dominant. Long before annexation to the United States the Hawaiian monarchy had adopted the American principle of free education for all people. There is now, therefore, a well-organized and well-conducted public school system, reaching every village and hamlet of the islands. High-minded and earnest teachers are giving not only the necessary rudiments of education, but are sincerely seeking to mould the thought and character of the children of all races. These factors foster this unique atmosphere of friendliness.

There are many other portions of the world where development has been rapid, but in Hawaii the development of the islands has been unique. In the comparatively short period of thirty years these islands have grown from insignificant dots in the middle of the Pacific Ocean to a highly organized agricultural and commercial center, producing more cane sugar to the acre than any other part of the world, and the most famous pineapples. This rapid development was made possible only by the introduction of thousands of workmen for the cultivation of the fields. Such assisted immigration has brought to these shores various Oriental peoples by tens of thousands. In the quarter century just passed the population has grown 300 per cent. Such rapid and

extensive enlargement of the population has created numerous problems which the early mission did not face. It has been difficult to increase the Christian activities sufficiently to keep pace with the rapid influx of new peoples.

In the light of the above facts, it is quite apparent that the religious situation in Hawaii is unique. These various Oriental peoples coming in large numbers, have naturally brought with them their own religious faiths. The result is that in this territory of the United States there exist well-established Oriental religions. Buddhism claims the largest number, but there are other thousands adhering to Shintoism and Confucianism, and thousands more following various systems of just plain paganism or worshipping no god at all.

The Christian churches long established among the Hawaiian people stand surrounded by this multitude of non-Christian residents. Naturally these peoples from the Orient, having come in large numbers, tend to group together for their social and community life and to perpetuate the use of their native languages. In order to meet this language situation it is necessary to have several Christian churches in one community, where one would be sufficient if the community were homogeneous. This means increased expense in both men and buildings. These differences of language and customs also tend to hinder the united Christian approach to the community. The Christian movement faces not only the natural human indifference to vital religion, but, in addition, well-organized non-Christian faiths. Such a situation within the boundaries of the United States is unique.

One can well imagine that the task of religious education under these circumstances presents many unique features. The well-tried, long-established forms of religious education are being used with the necessary adaptations to the local situation. All of our churches have Sunday Schools not only at the church itself, but branch schools in various parts of the community. The total number of teachers and scholars in these Sunday Schools is 27,000. In several of the important centers of the islands, schools of week-day religious education are conducted, with an enrollment of 4,000. During the two months of summer vacation Daily Vacation Bible Schools, enrolling 2,700, reach many children who do not attend the Sunday Schools. Because of the foreign parentage of the children, the beginners and primary classes must be taught through their mother tongue. Children from the junior grades up, having been required by law to attend the public school, can be reached through the English language. This necessitated use of two or more languages complicates the task.

As the children grow older and enter junior high school and high school groups, the religious education task enlarges considerably. It is not simply a matter of instructing these young people in the truth of Christianity, but they must also be helped to work out new adjustments

of life. Their life at home in their family groups is for the most part dominated by ancient Oriental habits and customs. Their life in the community is thrown into contact with modern American ideas and practices. How shall these young people, pioneering in a new pathway, adjust themselves to this complex situation? They are surrounded by so many diverse influences. Added to the non-Christian tendencies of their Buddhist and Confucian parents are all of the anti-Christian allurements of modern American life. It would be disastrous to throw overboard the benefits derived from the influence of the Oriental home life—there is too much of real value in the relation of parents and children among the Orientals—and yet much of the outlook upon life and attitude toward others, which the Oriental home teaches, must be revised if the young person is to make proper adjustment of his life to the general community. The religious education task is therefore comprehensive, seeking not merely to win people to allegiance to Christ, but also to afford methods for assimilating one's life to American ideals and practices.

The experiment thus being carried out in Hawaii—the experiment of bringing peoples of quite diverse ancestry and customs together with the avowed purpose of moulding them into a strong Christian community—calls for the greatest wisdom which Christian statesmanship can provide. There is no established method by which such a result can be accomplished. The end is not in sight, but we are making progress along the way, and by constant readjustment of method we are producing some results which are worth while.

CENTRAL AFRICA

By Dr. Royal S. Dye

Bolenge

The larger part of North Africa is under the control of the Mohammedans, but Christianity is growing, and making itself felt among the natives there.

About a thousand miles up the Congo near the equator is a missionary station. There are many Sunday Schools carried on by those missionaries, and there are 500,000 natives in those Sunday Schools. These great forces are beginning to change the dark heart of Africa into a new day.

Ten bright African boys came to me one day and said, "We want some of those things you have." I talked with the boys awhile and finally made them a proposition. I told them to work and go to school and at the end of a year, I would give them some articles which they wanted. I had them take a bath first. They went down to the river and smeared their bodies with a kind of red soap and washed it off.

They saw that some of the dirt was coming off, so they repeated the process again and again until they were clean. They were interested in the suds which the soap produced and the more suds they saw, the more soap they used.

They worked hard, they cut the grass and did all sorts of work which boys can do in that country. At the end of the year they came to get their pay.

One boy told a friend of his, an old man, that he knew how to write to his teacher, that he could make a piece of paper tell the teacher to give the old man whatever he wanted. The man told him to write that he wanted an orange, so the boy wrote the message on the paper. The man would not touch the paper, but fastened it to the end of a bamboo cane and carried it that way to the missionary. When he presented it to the missionary and the missionary, after reading the message, gave the man an orange, the man was astonished and could hardly believe that such a miracle had been wrought.

This boy came to school again another year, and another year, and now is a teacher in his own village.

Another boy chose things he thought his mother would like. Now, in Africa, when a boy earns money, he always takes it and gives it to his mother. This boy wanted his mother to have a big bowl to eat from. He also selected a looking-glass and some salt. Then he walked twenty miles to his home town. When he approached the village he began to call, for he saw no one. As he neared his home he called, "Mother!" but no one answered. They were all gone. Not a soul was in sight. Presently he saw peeking out from behind the dwellings a band of warriors from another tribe. They rushed out and caught him and told him that because one of the men from the tribe to which the little boy belonged had killed one of their men, they had come for blood vengeance. The report came to me that they were about to kill him and I took a friend with me, and we ran as fast as we could that twenty miles, but were too late. They had killed him and his head had been carried away by a snake or some animal.

Later, two of these warriors came to our mission and told us that this little boy had told them before they killed him all the stories which he had heard at the mission, sang all the songs he had learned from the Christians, and prayed all the prayers he knew. Then he had said, "Now you can kill me." These two men became Christians as a result of this little boy's teaching.

Reports are coming from all the missions of a most wonderful Pentecost. Three thousand, one hundred and ninety-four were baptized last year. The 600 native preachers are themselves supported entirely by their own fellow Christians out there. Africa is the great human ear. Is it not like a question mark? You will give the answer as you send out the message of this wonderful word of His.

EGYPT AND THE SUDAN

By Sheikh Metry S. Dewairy
Cairo

After the Zurich Convention you sent us, in 1915, two of your earnest workers, Rev. and Mrs. Stephen Trowbridge. The World's Sunday School Association appointed Mr. Trowbridge at Cairo as General Secretary for Moslem lands. I have had the honor to work with him from the beginning. We have undertaken to choose the best of your Western means and methods in religious education. We have used our judgment and our freedom in adapting these to the special needs of our nation, and to the requirements of the Sudan, the vast country of the black tribes. The Sudan is one of the principal gateways into the heart of Africa and in area is more than four times the size of France.

In Egypt fifteen provincial conferences are held every year. These one-day conventions provide demonstration lessons, give spiritual energy, and result in starting training classes for teachers. In 1917 there were only four training classes in Egypt conducted by Egyptians; in 1927 our country had over 100. Our motto is: "Where there are two teachers or more, there should be a training class."

And what has been happening within the Coptic National Church? In 1917 a group of earnest young laymen, aided by certain progressive and devout priests, determined to undertake the starting of Sunday School classes for the children of their own congregations. They knew that these efforts might be seriously opposed by the conservatives among their higher clergy. But they began in faith. And the first step they took, before gathering a group of boys in the Cathedral Church classrooms, was to consult with Mr. Trowbridge to learn about methods and literature. He gave their leader several books in English and in Arabic. Two of the latter, "How to Conduct a Sunday School," and "Teacher Training With the Master Teacher," deeply stirred the leader's mind and confirmed him in his resolve. The consent of the kindly and venerable Patriarch was secured for the use of the Arabic Bible in the edition published by the British and American Bible societies. Boys and girls came crowding to the classes. For the first time in the history of this church the Scriptures began to be freely circulated in the homes and freely studied. Prior to this the Bible had been read chiefly by the clergy and by the candidates for the priesthood. A central committee for Egypt was organized. Lesson helps in Arabic began to be published. Ten thousand of these are circulated every week within the Coptic Church. Ten years ago one would scarcely have believed this possible. In 1916 not a Sunday School class existed among the one million Copts in this ancient communion. The significant fact is that most of the teachers are young laymen and students preparing for

the priesthood. It is a movement of youth. The attendance has now grown to 9,000 and these Coptic Bible schools are to be found in a great many towns and cities. Let me give you one concrete instance of this awakening. Father Tawadros Abd Maryam, the priest at Armant, and himself an exceedingly able teacher of children, has placed an Arabic New Testament in the hands of every one of the 222 scholars in his congregation. You can imagine the possibilities of this new movement if it is animated by the spirit of real Bible study and Christ-like service.

Mr. Trowbridge and I wish to emphasize to you that the awakening I have been describing has developed from within the Orthodox Coptic Church, and is independent of Protestant Missions and the growing Evangelical Church of Egypt. The movement is not an activity of the World's Sunday School Association and is not even affiliated in any formal way. We of the World's Association feel a deep and earnest interest. Our attitude is expressed in the words: God bless the effort with a wonderful blessing! We welcome our brothers of the Coptic Church, to join, when the right time shall come, in a fully representative Egypt Sunday School Union. The divisions of the Church of Christ have been too pronounced in the past. May the supreme responsibility of leading our Mohammedan neighbors to Christ lead us into such a union.

The Moslems of Egypt and the Sudan number over eighteen millions. Our first call from God, and our most imperative, is to make known and interpret the truth of Christ and his present power to redeem from sin, to teach as well as to preach his cross and his resurrection.

With the wonderful meetings of the International Missionary Council at Jerusalem still fresh in my mind, I wish to emphasize with my whole soul that we cherish the Bible as the divine and supreme instrument of God for the saving of the world, and that in the very midst we do not place curriculum, nor methods, nor denominational doctrine, but the child himself. Conversion, life, thought, consecration to God, character—these are the objectives that shine like the stars!

You will be interested to have a comparative statement, to know of the progress since the Glasgow Convention, at which Egypt and the Sudan were well represented. In 1924 the Sunday Schools of these two countries numbered 331; today we have 531. The enrollment four years ago was 33,204; now it is 46,252. There are three definite causes for the increase: First, the effort made, especially in the Evangelical Church, to commence in every city and town Sunday Schools for the street children; second, the steady growth of the attendance among the Orthodox Copts; the third and principal reason is the remarkable awakening in the Shulla tribe in the Southern Sudan.

How can I describe to you in these few moments that dramatic

and God-given revival? Nine degrees from the equator, on the banks of the Sobat and the White Nile, live the pagan Shulla tribesmen. On the hot prairies they herd their flocks, and in the thorny jungles they live their primitive life of hunting and fishing. These one hundred thousand souls have resisted all the pressure and encroachment of Moslem conquests. They have held tenaciously to their fetish worship, their weird animism, and their ancestral customs. They are tall in stature, remarkably courageous, and proud. When Mr. and Mrs. Trowbridge traveled nearly two thousand miles from Cairo to Doleib Hill station in 1917, they found Mrs. David S. Oyler teaching the first Sunday School class in the Southern Sudan, a group of six boys and girls. Dr. Oyler was translating parts of the New Testament. These friends and their associates, Mr. and Mrs. Guthrie, were eager to develop the Sunday School as one of the essential parts of their work. But for six years there was slow and limited response. Then came a period when Mrs. Oyler concentrated upon a training class and appealed to these young men and women to pray fervently and to go forth into the villages for personal work. At that time the Sunday School attendance in the district was not over eighty. The Spirit of God commenced to touch lives in a wonderful way. A Bible School revival began. Sunday School teachers were in such demand that they had to commence with classes on Thursday and continue every day to the following Tuesday. Repentance from sin, breaking with the old degrading habits of heathen life, consecration to Christ's service, eager Bible study, and systematic witnessing and teaching all through the villages continued to give evidence that this was no passing enthusiasm. More than 150 have been received by baptism into the Christian faith, more than 6,000 are regularly attending the Bible classes.

In the Northern Sudan the missionaries have planted strong work among the Moslems. Khartum, the capital, where the memory of General Gordon's heroic self-sacrifice is still fresh and strong, has active Evangelical Sabbath Schools. In Omdurman, once the most fanatical city in Africa, there grew up three years ago a Bible class of one hundred Moslem men and boys. Three brothers, converted one after another from Islam to Christ, are the teachers, one section being for the boys. An eager interest, frank discussion, and a spirit of loyalty to the class have shown the value of teaching Moslems by themselves without asking them to join classes of Coptic race and Christian customs.

Among the many things your association has helped us to do I wish to mention three.

1. We have made a good start in producing Bible School literature in the Arabic language. We have published eight books and fourteen pamphlets for teachers. For the children themselves we have printed with illustrations, "A Hero of the Afghan Frontier" and "The Life of David Livingstone." Among the handbooks for teachers are: "Child-

hood in the Moslem World," "The Point of Contact in Teaching," "The Boy and the Sunday School," "The Girl and Her Religion," "A Master Builder of the Nile."

An evangelistic address, "Temptation and How to Meet It," has had a circulation of 10,000 copies. But your special contribution through us has been the series of Golden Suggestions to Teachers, this being based on the chapters of Dr. Weigle's "The Pupil and the Teacher." Prior to 1916 there was no Arabic Sunday School literature, except for the brief but widely used lesson helps produced by the Synod of the Nile.

2. From your association has come the impulse to encourage and organize volunteers from our Church Bible Schools to go on Sunday mornings into the poorest and most crowded neighborhoods to gather the children of the streets into classes.

If you look at Egypt on the map you will see it in the shape of a key. It was the key of civilization in ancient history, and it opened to Christianity the door of Africa. In these days Egypt is our key into Islam. In Cairo is the thinking head, the pulsing heart of Mohammedanism. And the most immediately approachable and responsive of all classes of Moslems are the children of the poor. Out of the big army of children only a few thousand are in schools. When we go into the slums we find great numbers of ragged, mischievous boys and girls wandering in the streets for a living, playing in the midst of the filth and traffic, learning to become pickpockets, gathering the cigarette stubs from the gutters.

3. I am glad to be able to report to you that on April 10 of this year we established in Cairo the nucleus of an Egypt and Sudan Sunday School Union. This coöperative effort in which the churches of the evangelical faith are now uniting, full of promise for the widest national service in the cause of Christ, has come to pass as the direct result of the ideals, the purposes, and the spirit you have planted in our midst.

I wish that I had time to describe to you the Bible study work going on in the great land of Algiers, in the Western part of North Africa. But I can assure you that God's Spirit is profoundly at work in that strategic field. Christ is lifted upon his cross and the wonderful story of his love is occupying the thoughts and prayers of lonely Moslems and groups of wistful enquirers.

THE NEED OF THE MOSLEM WORLD

By Prof. Lootfy Levonian
Athens, Greece

Islam is a great problem. There are over 230,000,000 of Moslems in the world. Almost one-seventh of the whole population of the world

belongs to the Moslem group. Besides, the Moslems hold a very strategic geographical position. They have occupied the vast area between Europe and the Far East, therefore their condition will influence both the West and the East. Also, Islam is the only great religion which has arisen after Christianity and has passed its judgment on the Christian religion. The condition of such a vast group cannot be ignored. However, there is one more important point with regard to the relationship between the Islamic peoples and other nations. Islam divides the world into two groups, Moslem and non-Moslem, and the non-Moslem is designated as the Zone of War, which means that Islam is at war with the non-Moslem group. The non-Moslem group must either come in and accept Islam, or must be willing to take an inferior position. The Koran says that they must be humiliated. Whenever they aspire after equality, they forfeit their right of protection, and their life and property become free for plunder. Because of this attitude of mind, Islam is a serious problem for international peace. We cannot let a large group of humanity grow in this spirit and yet expect peace in the world. For the peace of the world the Moslem problem must be solved!

It is one of the most significant facts that, whereas Islam has been very conservative during the past thirteen centuries of its life, recently it has begun to change. There are great movements now in Moslem lands, and especially in Turkey. The change is so great that the Turks have thrown the Islamic law altogether as useless and have adopted new laws and methods for their people. The old distinction between the Moslem and the non-Moslem has been done away with. By the new laws, and at least legally, the Moslem and the non-Moslem in Turkey stand on the same footing. There is a great intellectual renaissance also. The Moslems in the past have stuck to the old traditions kept in books written many ages ago by the Islamic theologians. There was no liberty for free discussion in Islam. Today the Moslems take the attitude that they will test everything through their reason and conscience, and will judge everything according to its own merit.

I remember just before the war a Moslem father sent his son to a school where they had begun to teach modern geography. The boy came back in the evening and told his father that he had learned something new that day. "What is that?" asked the father. The boy said, "I learned that the earth was turning around the sun and not the sun around the earth." The father got angry, cursed the school and took his boy out immediately. Today, from that town there are more than one hundred Moslem boys sent out by their fathers to receive modern education. Recently, there was a caricature in a comic Turkish paper. It showed an old Moslem teacher sitting on a globe, and the globe standing on the horns of an ox. Suddenly an earthquake

happens and the globe begins to shake. Then the old Moslem teacher cries, "What must the unbelievers have done that the yellow ox moved his horns again?" The caricature remarks by saying, "Awake, awake, O teacher! and go and learn from the children of the primary schools why earthquakes happen."

The changes in social life are very significant also. In old Islam polygamy was allowed, and a man might marry as many as four wives. Besides this, he could keep as many concubines as he chose. Divorce was the sole right of the husband, and a man might divorce his wife just by telling her that she was divorced. Veiling of the women was regarded as a Koranic order. Women were secluded in their houses. Now all this is completely changed. In Turkey polygamy is forbidden, and both the husband and the wife are given the same rights for divorce. Concubines are not allowed. Women do not veil themselves and they are mixed with men in social activities. Recently a woman writer stated: "The unity of the family requires that both the husband and the wife have equal duties and responsibilities with equal privileges."

The change in the old system of laws is very striking. The old laws in Turkey were based on the Islamic law, the Koran, and the Moslem tradition. All the laws concerning business, inheritance, crimes were founded on that Islamic canon law which was not fitting at all with modern life. For example, no testimony of a Christian was regarded as valid in the old Islamic codes, and a Moslem man's testimony was regarded equal to the testimony of two Moslem women. Now, all this has been thrown away as rubbish and harmful and new laws have been adopted. The words spoken by the Minister of Justice in Angora at the presentation of the new civil code for Turkey in February, 1926, are very striking indeed. "Our old laws, which have been inspired by the antiquated judgments of Islam, have been the strongest factors in binding our nation to the medieval view point. On the day that this new document shall be promulgated, our nation shall be saved from the false beliefs and traditions of the past thirteen centuries. It will close the door of the old civilization and we shall have entered into the contemporary civilization of life and progress." These are great statements. The Turks have found that Islam and progress cannot be harmonized. The new wine cannot be put into the old skins. One writer said recently: "The policy of following Islam must be abandoned. The laws of Islam in the Koran were for those days only." This is really unique in the whole history of Islam.

There are changes in the moral and religious views also. In Islam there was no freedom for the Moslems to change their religion. Now the new constitution reads, "No one may be molested on account of his religion, his sect, his ritual, or philosophic convictions" (Article 75).

This article breaks the old Moslem fanaticism by which the punishment for apostasy was death. It leaves the individual adult free in his religion or creed.

Again, Islam taught a God of arbitrary will and power. The Moslem creed says, "I believe in God who is the source of good and evil." This has been a most poisoning belief in the old Islamic life. Recently a Moslem editor of a paper at Constantinople said clearly: "Only good can issue from God. God does not desire evil; therefore, he cannot be the source of a thing which he does not desire." This cuts deep down into the Moslem old faith and opens the way for ethical, moral, and spiritual development.

In this connection Moslems have been discussing also the problem of Jesus Christ and Christianity. Lately many Moslem books and papers have discussed the problem of Jesus, his personality, and his teaching. The Moslems are questioning very acutely whether Jesus and his teaching have any connection with modern Western culture and civilization, and whether the Christian religion is vital for life. The tendency of the Moslem leaders is to interpret Western life on purely materialistic lines, and here comes the great call for the Christian missionary for international service, to lead the Moslems in the right way with regard to Jesus and his relation to life. The Moslems are dissatisfied and want to live a better life, and it is up to the Christians to let them know of the great value of Jesus for life. I believe there has been no time in the past when the problem of Jesus and Christianity has been so much discussed by Moslems as at the present time. Does it make any difference for a people to have a religious system like Islam or Christianity? That is their question.

SOUTH AFRICA

By Violet Makanya

Natal

First of all, my dear friends, I want to sing for you in my native tongue the beautiful hymn, "I Love to Tell the Story."

I shall ask one of our dear friends to act for me for a few moments as my interpreter. I shall read Matthew 13:31-32:

> Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

My dear friends, I hope you realize that I am a foreigner of your language, so I will ask you kindly to gather the fragments of what I am trying to say to you in paying you my honor and the honor of the

people of Africa which I represent. I represent a host of darkeys in Africa, right down to the very toe of South Africa. I bring greetings to you from the Zulus and other tribes. I bring greetings to the Methodist Churches, I bring greetings to the Congregational Churches, I bring greetings to the Baptists, I bring greetings to the Methodist Episcopal Churches, I bring greetings to the Presbyterians, all of them fine people who have sent the missionaries to my country. I want to pay honor to you, my good friends, particularly to the country of America, because I am so happy and so glad to be in America solely for what America has done.

Not quite a hundred years ago, some missionaries came to my land sent out by the foreign missionary societies of the Presbyterian Church and the Methodist Church. I want to pay tribute to these people who have done so much; who have been leaders among us. What is a leader? A leader is the man who sees the invisible. He looks far enough to see the future now. That's what these people have done. They have looked for and put the future in here now. They have been empire builders and they have been men who have dreamed dreams. You know the opinion that the world has of Africa, that the people of Africa have been cut off from the civilized countries that think they do not know anything. They are considered as savages, but I am glad to say that they are taking a different attitude and are looking upon them not as savages, but as people of God, but as people who have not had opportunities that people in Western civilization have had.

I want to pay homage and tribute to the missionaries because I am not very far removed from heathendom myself. I am just one generation away from polygamy. My grandfathers were both polygamists. My parents had had the glad news of the gospel and gave themselves to that faith. Now, all of this has been brought about by the empire builders, the missionaries.

In your western civilization, there have been men who have dreamed dreams. Now, these missionaries have had to pay prices among my people and I know the missionaries well enough to tell you what they do down there, so I take the pleasure of telling you that the pennies the people have given to help missionaries have not been in vain and have been appreciated.

Now, as representative of the people of my country, I want to say that the missionaries have had to pay the price of vision. Let us think for a moment of Dr. Livingstone, the great soul of this man to live and die for this great country. So all the missionaries have been men who have had visions. "Where there is no vision, the people perish."

Now the second price that these missionaries have paid in my country, "Let us arise and build." You all know, my good friends,

that the Kingdom of Heaven does not come from conventions alone, but it comes from action. It does not come when men consult with each other unless this results in decision. The missionaries have paid the price of decision. They have come and have arisen and built.

Not only have they paid these two prices, they have also paid the price of loneliness. I do not refer to the loneliness of this great city of Los Angeles. I do not say that I am lonely, but when I landed in New York, I was so lonely to be among my people and I did not understand the things of the city, the sky-scrapers, the swift-moving traffic, and the ways of the people, and I began to feel lonely. I am not speaking about that loneliness, but the loneliness of the missionaries when they have the vision, and no one else has the vision with them. The people do not see with them, and very often they are ostracized, but they press on, my dear friends. We have men who are doing prospecting, opening up the country, but they do not believe in the intelligence of the natives. They do not care much about them. Only a small number of them understand that the black man, too, has a soul. Only the missionaries understand that.

Now, these men have pressed on, carried their banner, kept their vision and are trying to Christianize these natives. I want to pay homage to America. I want America to know that she is doing a great deal for Africa.

Recently in the various towns of South Africa, they have established what is known as the Joint Conferences of whites and natives. The natives interpret to other natives. All this has been done for us. What are the natives doing to show their appreciation? Those who know them know they are appreciative. Two natives cared for Dr. Livingstone's body when he died. They carried it to the coast where it was taken to England. The natives are trying, and it has been my privilege for the last fifteen years, to work among the young people and the greatest feeling that we have tried to express among our young folks is that to them has been freely given, and they must try to give freely. I am in your country to ask that you continue to help them.

There is a hill in a town in South Africa called "Help One Another." Now, as you know, a town in South Africa is not so extensively developed as in America; they have no railways. They have to transport everything in wagons. When the teams get up to this hill, the strongest team, when it gets up to the top and has emptied its load, has to come back down the hill and get a weak one and help it up the hill. Africa is like the weak teams. She is looking to you to come down the hill, hitch up to the weak African team and draw it up to the top of the hill.

SOUTHERN SUDAN

By Mrs. David Smith Oyler
Lala Kai, The Sudan

Our mission station at Doleib Hill in the Southern Sudan was opened in March, 1902. For years we labored on without any apparent results, and when two of our best missionaries were called to their heavenly home, it was a dark hour indeed, even though we rejoiced that they were in the presence of our Heavenly Father.

There were a number of other causes which made the work seem especially discouraging at the time of their death, but time will not permit me to enumerate them, since only seven minutes have been allowed me for this speech, and I must close on time.

On a certain Sabbath in March only eight attended Sunday School, four men and four boys, and all of these were late. To some this may not have seemed a very propitious time to begin a teacher training class, but the Christians were called together, and the idea was explained to them. They had never attended such a class but the idea appealed to them. Friday afternoon was chosen as the time of meeting, and it was decided the first afternoon that any Christian who was absent three consecutive weeks should have his name dropped from the roll of the class. At a later meeting a chief, or president, was chosen. He was a converted witch doctor or medicine man. The subchief, whom they chose, was a converted Mohammedan.

We knew that our friends in America were praying for the work in a way they had never prayed before, and the two of us who were at the station could actually see the results of these prayers, and all the prayers which had been offered for that particular station in years gone by.

As I have already stated, in March, 1925, on a certain Sabbath, only eight were present. By the end of June we had passed the one hundred mark. In September the attendance had gone up to two hundred. About this time one of the Christian boys came and said, "Why can we not go out to the villages to teach?" He was told that was just what we wished them to do, and from that day on we sent them out two by two to the surrounding villages. In a little over a year twenty-five village Bible Schools were opened. At first the Christian boys were only sent out on the Sabbath day, but as the interest grew it became apparent that all the work could not be done on the Lord's Day. For this reason some of the boys were sent out on Mondays, some on Tuesdays, and so on throughout the week. Friday afternoon was reserved for the teacher training class, and it was decided that any Christian who did not attend on a particular Friday afternoon could not go out to teach during the following week.

Only two of the boys were able to read and write, and they sent

in their accounts on a bit of paper. The others were instructed to bring in small sticks or reeds to represent each group of ten people who had been taught. It stands to reason that well-trained teachers should be the most effective in their work, but it is also very true that God can and does use even the most humble and illiterate worker to advance his kingdom here on earth.

Distance was no factor in keeping them from carrying on the work. Several of the Christians walked an average of a hundred miles a week, in order to carry the Sabbath School lesson to their tribesmen. I know of two of the boys who walked through swamps several weeks in succession, and they had to throw back their heads in order to keep the dirty, nasty swamp water from running into their mouths.

Statistics are sometimes very dry, but I trust you will permit me to give you a few, in order to prove to you how this movement grew. The average attendance for the Doleib Hill School for 1924 was only thirty. March 15, 1925, only eight came to the Sabbath School at the mission station (Doleib Hill). But I am happy to tell you that our average for 1925, in spite of such a discouraging attendance for the first three months, was 969. The next year it had gone up to 2,964. We came home on furlough last year, and just for my own information I went over the records and was pleased to discover that the average for the first ten weeks of 1927 was 3,600. The highest number whom the Christians taught during a single week was 6,200, plus.

5. ASIA

CHINA

By Rev. T. C. Bau

Shanghai China

The Nationalistic Movement is anti-imperialistic and anti-capitalistic in nature. As the Chinese people had been victims of foreign aggression and exploitation and economic oppression, we are struggling for freedom, economic, social, political, cultural, and religious. We fight for the unification of the nation and the establishment of a stable government for all China. War was employed only as a tool to accomplish the great purpose. We are glad that we are one and united.

Embodied in this movement, there are some other movements which are working for the same aim in the building of a new nation. The New Thought tide is a movement among the intelligent class. It has encouraged the revival of the study of the old classes from a critical point of view. It introduces and interprets the western culture, especially the principles and methods of science and ideas of democracy. It promotes the use of the national spoken language and attempts to employ the same spoken language for the literature.

There is also a movement called the Mass Education Movement, which is aimed to solve the great problem of the illiteracy of the mass of the people. One thousand characters have been selected, and those who cannot read and write are being taught. The nation-wide movement is attempting to prepare the foundation of the nation and build China upon an intelligent people.

Among the farmers and laborers a movement has been started to use the power and initiative of the common people for the building of a new China. They are the foundation of the nation, and they now occupy a very important place in the national life.

Among the women, there is also a movement. They are seeking for equality in social positions, and equal privileges and rights in vocational areas. Education has elevated the position of Chinese women, and new womanhood has been obtained. Most of them have entered the public life in China.

To all these movements, Christianity has made great contribution, and has given great support. It was Christianity which brought to China the high ideals of liberty, equality, and fraternity. It was Christianity which introduced to the people the principles and methods of modern science and ideals of democratic society, the modern system of education, the modern ways of healing. It was the Christian Church which emphasized the mass education, and especially the education for women.

But instead of showing appreciation of all the good things Christianity has done for China, there is also today an anti-Christian movement. The young men and young women who have joined the movement are criticizing, opposing, and attacking the Christian Church, its institutions, and also the Chinese Christians. That group of anti-Christians may be classified, as, first, blind followers, who do not have much knowledge, but simply follow others; secondly, the communistic elements, which do not believe in religion, and whose aim is to do away with all religions and other good things; and, third, the Truth Seekers, who really want to know the truth, the things which will save China and its people. That class is leading, and that class is very hopeful. They are anti-Christians because they are not satisfied with the present Christian institutions and the life of nominal Christians. They want to see that the truths and principles of Christ are put into action in the daily life of the believers, and are applied in business and in international relations.

The whole movement in China today, instead of bringing to the Chinese Church peril or destruction, has strengthened, united, and purified us. The work of Christ in China today was never ceased. All churches are growing, and all work is being carried on. Chinese leadership has been developed, and they have proved capable to meet responsibilities. At the time of persecution and suffering all mis-

sionaries were evacuated from their field, and the work was left to the Chinese leaders. We are glad that, instead of being badly threatened, we have got new experiences. Our Chinese Christians know the meaning of being a Christian, and they have been encouraged and their spiritual life has been deepened. Through suffering and persecution our churches are stronger than before. Self-support, self-management, and complete autonomy have been emphasized everywhere in China.

Those movements have united us. The denominational differences and relations of the Chinese Church to missionaries from other nations have been looked on as unimportant. Although we still need missionaries in China and aid from outside, yet we are one, and we belong to the same family of God. We believe in God our Father, and Jesus Christ our Saviour, and we are happy that we are all Christians.

Those movements have purified us. Many of the nominal Christians who joined our Church for other reasons than believing in Christ have left us. We lose in quantity, but gain in quality. The Chinese Christians who are still loyal to Christ are the real and genuine Christians. They are believers and followers of Jesus Christ, who has saved them from sin and given them a new life.

Last of all, those movements brought to the Chinese Church new and greater opportunities. The door of evangelism is widely open, and our people are eager to know the truth.

Christianity is meeting a great crisis in China. It is very hopeful. The great mass of people is waiting for us to tell them the gospel of Christ. The great land unreached is a field for evangelism. The young, weak, and unmatured Church in China is going to do its best to preach the Gospel of Christ to our own brethren and sisters. Missionaries are needed. The Chinese Church is looking for more help from the older churches of the world to build the Kingdom of God in the great land. Pray for the young Church in China, and share with the Christians in our country in this great unfinished task.

INDIA

By James Kelly

Glasgow, Scotland

One hundred million children in India, of whom, after 200 years of missionary work, only one in every hundred knows anything of a Christian Sunday School, of a Bible, or even of Jesus Christ!

In India there are 13,500 Primary Day Schools with 500,000 pupils, of whom two-thirds are non-Christian. In the region of higher education, 280 Mission High Schools have 70,000 pupils, while the colleges have an enrollment of somewhere in the vicinity of 6,000. Of these, the vast majority are non-Christian.

Here surely is a field large enough to call for enthusiastic endeavor

in the training and winning of these young people of India for the cause of Christ.

The India Sunday School Union has witnessed a great development of its work during the past quadrennium, particularly in respect of the St. Andrew Teacher Training Institute. India today has a great army of over 50,000 Christian teachers, but what are they among one hundred million children? Further, many of these teachers are but slenderly equipped for their great task. To endeavor, even in a small area in that vast empire, to meet the great need of supplying fully trained teachers for the field of religious education; to render service to the native teacher from the plain or the village who is seeking equipment to go back to still more effective service; to confer with the experienced, eager to have his hands strengthened for the more exigent demands of a new day, has the St. Andrew Teacher Training Institute been dedicated. Already a number of one month schools have been held at St. Andrew with highly satisfactory results. Thither have come men and women from all over India whose hearts God has touched to teach the children of their own race to learn what is most helpful in method and receive inspiration that will send them back to their own sphere of service with a still greater desire to serve the children. The students in attendance at the schools have been as varied in attainments as in the districts they represented—College graduates, many of them holding positions of high responsibilty in Mission Schools and Training Centers; High School Teachers; Pastors; and Evangelists. Many of these people, as a result of the intensive training received at St. Andrew, will, in turn, train teachers in their own districts in better Sunday School methods. By this means, the effective training of teachers who are engaged in this enterprise of such great importance, will in time spread all over the Empire.

In 1923 Teacher Training work in India was conducted by Mr. and Mrs. Annett and two assistants, with no definite center for training teachers. Today, in addition to the well-equipped Institute at Coonoor under the principalship of Mr. E. A. Annett, there are five assistants. The latest addition to the St. Andrew staff at Coonoor is Miss E. C. Fergusson of Greenock, Scotland, who has gone out under the British Committee, and at the expense of the Ladies' Auxiliary for Scotland, for the express purpose of training native educated Christian women and girls for Sunday School leadership.

Coördinate with the work conducted by Mr. and Mrs. Annett and their assistants at Coonoor, is the work of touring. This is engaged in by all the workers at St. Andrew and represents a considerable portion of time and energy. Much effective work has been accomplished by Rev. V. P. Mammam, B.A., and Mr. N. Franklin, two of the native assistants, especially in connection with vernacular lectures. Mr. V. Mamman Koshi, also a native assistant, has given equally good

service. It is hoped that Mr. Koshi may come to Great Britain in the autumn of this year for the purpose of obtaining an insight into the newest Sunday School methods and also completing his theological training preparatory to entering upon full-time service at St. Andrew.

In addition to the aforementioned activities, there is the general work of the India Sunday School Union. This also has witnessed some alteration in its personnel during the quadrennium. In the early months of 1927, Rev. A. G. Atkins, General Secretary, tendered his resignation. This involved some temporary reconstruction which has resulted in the headquarters being transferred from Jubbulpore to Coonoor, under the direction of Mr. Annett. Following the transfer, a well-equipped Book Shop, under the charge of a competent native assistant, has been opened at Coonoor, and is proving a very valuable adjunct both to the work of the Union and of the schools at St. Andrew.

Mr. James Cunningham, the Honorary Treasurer of the British Committee, visited India during the early months of 1927, and was present, as representing the World's Sunday School Association, at the Annual Meetings of the India Sunday School Union and the formal dedication of the St. Andrews Institute, which two events synchronized with the Jubilee of the India Sunday School Union. On his return, Mr. Cunningham reported his entire satisfaction with the work carried out by the India Sunday School Union, but regretted exceedingly the moribund and isolated condition of the majority of the Auxiliaries. His recommendation is that the great need at the moment for India is an Organizer whose specific duty would be the linking up of the various Auxiliaries with the India Sunday School Union. If this appointment were rendered possible, it would mean a much closer gathering together of the whole work of India, and would considerably strengthen the work of the Union in its relationship to missionary boards, as well as to the native churches.

Truly India is an open door for active Sunday School missionary enterprise. Now, in the days of youth, before weeds grow thick and strong about closed portals, the Sunday School must enter in to claim for Christ India's hundred million children.

INDIA

By Bishop J. W. Robinson

Delhi

When we look upon the six hundred thousand and more young people of India who have been gathered into our Sunday Schools, there is room for both joy and humiliation in our hearts. The joy comes when we remember that conditions confronting Christian work in that

land are so difficult that a century and a quarter ago, after fifteen years of hard and apparently fruitless labor among the people, Mr. Henry Martyn, that prince among missionaries, in the anguish of his heart, wrote to a friend: "If I ever live to see a Hindu converted to Christ I shall see what to me is a greater miracle than a resurrection from the dead." Perhaps the most difficult situation the Christian Church ever confronted in its attempt to win the world is that represented by the hoary customs and the ancient superstitions that reign supreme among the three hundred and twenty million people of India. And yet such is the power of the gospel of Christ, even as it has been but half-heartedly preached there, that we not only have six hundred thousand gathered in our Sunday Schools, but all told there are among the people a total of approximately six million souls who have acknowledged our Christ and are called by his name. It is to be remembered that the number given as members of our Sunday Schools only includes those who are attendants at organized schools definitely affiliated with the India Sunday School Union, and does not include an equal or greater number of young people who, with a fair degree of regularity, frequent classes, and gatherings where sincere and warm-hearted Christians present faithfully the Word of God. When we realize the adverse circumstances under which this half million and more young people have been gathered into our Sunday Schools we can only exclaim: "What hath God wrought!"

On the other hand, when we compare this group we have gathered with the larger number as yet entirely untouched, and realize that for each child in the Sunday School there are more than two hundred who are not, we can but feel that we have been unfaithful to Him who told us to go into all the world and preach his gospel to every creature. Rejoice as we may over the souls that God has given us, we can but remember that the great unreached mass of India's childhood and youth are strangers from the covenants of promise, having no hope and without God in the world, not because their hearts are hard and stubborn, but because the Christian Church, failing of its high mission, has never sent to them the Gospel of peace. "Is it nothing to you, all ye that pass by?" cried the afflicted one of old. And India's childhood, counted as naught by its own ancient religions, unappreciated in its possibilities even by its own parenthood, can but look in wonder and disappointment at the Church of Christ as it busies itself with lesser things and forgets the words of its own Master when he bade his disciples to suffer the little children to come unto him, and declared that of such is the Kingdom of Heaven.

The forerunner of the organized Christian Church is the Sunday School, and the opportunity of the messenger of the cross in non-Christian lands is the accessibility of the childhood of those lands. There is no such thing as a heathen child; all children are born

Christian. Whatever else may be said of either Mohammed or Buddha, or of any of the Hindu pantheon, none among them recognized either the worth or the right or the opportunity of the child. It was only the Christ who took little children in his arms and blessed them; it was only the Saviour we proclaim who said: "Suffer little children to come unto me, for of such is the Kingdom of Heaven." To these words and to this attitude the child heart responds: give it a chance and its answer is a wealth of heart-loyalty and devotion. While experience shows us that the adult mind may be indifferent to the claims of Christ, and may even reject him entirely, the child heart is always ready to answer back love to love, and to become the fertile field and the fruitful vineyard of the Kingdom, provided the seed of the Kingdom, the Word of God, is planted faithfully therein.

We have only good things to say of the various missionary societies that have worked with such self-sacrifice and devotion in non-Christian lands, and to whose efforts all this fruitage is due, but we cannot prevent the thought that up to the present perhaps they have devoted themselves too exclusively to the effort of sowing the seed of the Kingdom on the stony ground and among the thorns of the adult life of the lands, to the neglect of the good soil of the children's heart that is certain to bring to us the thirty- and the sixty- and the hundredfold of fruitage.

Christians of America and of the world, we would not ask you to do less than the adult life of heathen lands, for it is poor and needy, but we do beseech you to strengthen us by your prayers, and by your gifts to place in our hands those spiritual weapons that will enable us to win the childhood—the waiting and willing childhood of the world, the hundred and fifty million young people of that land of India—for our Lord and Master.

As we face this magnificent opportunity of winning the childhood of one of the great nations of the earth for Christ, we clearly recognize that in addition to the indifference of the Church, there are other obstacles that must be overcome even when the Christians of the world are awake to the opportunity. The message of salvation is only effective when carried by a worthy messenger. It is a pleasure to point out that both in the missionary of the cross and in the Indian worker we have a body of messengers constrained by the Love of Christ, and filled with a zeal for the welfare of the Kingdom. But that body of workers is small, and even though every one of them work to the limit of his strength day by day, so extensive is the territory to be covered and so great the number of people to be reached, that for years to come the masses of the people would not be evangelized. You have heard that the number of our villages is so great that had our Master, when on earth, begun visiting one a day, and had he kept such visitation up until this year of grace, there would still be some

thousand villages in which his feet would not have entered. We need more workers.

Not only do we need more workers, but we need better trained workers. Watching the development of our Sunday School work, we are continually impressed with the thought that much of effort and of zeal counts for little because the worker has little acquaintance with methods of teaching or with child psychology. Arrangements whereby the teachers we have could be given something of real training for their task would increase their effectiveness a hundredfold. Our India Sunday School Union is proud of its St. Andrew Teacher Training Institution at Coonoor. But we are not at all proud of the fact that this is the one training school for Sunday School workers in India. It is true that some of the denominational seminaries give partial courses, but we need the help of the World's Sunday School Association to enable us to establish and carry on a sufficient number of such institutions that will give us a body of workers, not only zealous and true-spirited, but trained for the delicate task of implanting the Christ life in the mind and heart of the childhood of India.

But, given our zealous and trained teachers, there is one more obstacle that must be removed before they can attain anything like their maximum of usefulness. The tower of Babel casts a dark shadow over that Eastern land. In India, not quite two-thirds as large as the United States, there are two score major languages and two hundred dialects, with no connecting medium of speech that enables even a majority of the people to understand each other. As yet even the strong British and Foreign Bible Society has not been able to put the word of God into the vernaculars of all of these peoples, and such a thing as lesson helps and appropriate Sunday School literature is almost entirely unknown.

We need a system of lessons, graded of course, that fit the conditions of the country. The Old Uniform System, or even the newer Graded Lessons that were assembled to fit American and English conditions, do not fit our conditions. This we will find it hard to secure until we can have help for the expense of the selection and printing. We need, in all of the major languages, notes and instruction for the teachers, and lesson leaves for at least the more advanced scholars. We need the lesson picture roll, and its appeal to the eye of the little child, even more than we can tell you. Until our prepared teacher has in his hands at least some of these weapons of precision we are going to be sadly handicapped in our attempt to reach and really influence for Christ the childhood of India.

We, who are in the foreign mission fields, are more and more coming to feel that the childhood of the country is the key to the problem of real evangelism. Wherever a Sunday School is opened a church is such to follow. When the child has been won the adult is a steadfast

Christian. The most fruitful of all kinds of mission work is that which makes largest use of the Sunday School.

The childhood in India—the childhood of China, of Africa, of Japan, of the world! Oh, that the Church of the Living God would pay the price for its redemption, for then we could cease pleading the petition, "Thy Kingdom come," and could arise from our knees and join with the ransomed host above in shouting: "The Kingdoms of this world are become the Kingdom of our Lord and his Christ, and he shall reign forever."

JAPAN

By Rev. Kazuo Kitoku

Tokyo

I am glad to say that I stand here tonight bringing a message from Japan, a message of peace and goodwill. Many of you still remember that America sent over to Japan a host of beautiful dolls as a token of goodwill and that we also returned our historic friendship in the form of Japanese dolls. They can neither express emotions nor appreciate your admiration for them. Tonight I have brought here real Japanese people, far better representatives of Japan than dolls. They are friendly ambassadors, not sent by our Government, but by the spirit of Christ abiding in Japan, just as you are ambassadors of Christ representing many different nations. We are reunited here again after four years of labor in the vineyard of God.

Jesus said that he came into the world not to destroy the law and the prophets, but to fulfill them. In Japan, the time has passed for Christians and Buddhists to fight one another. They are coming more and more into close contact. Just a month ago in the city of Tokyo, Shintoists, Buddhists, and Christians sat together with a common purpose in their minds, namely, the spiritual and moral welfare of our people. They are trying to coöperate in the common cause, that is, a fight against Radicalism and Materialism now prevailing among our young people. These are a menace to the younger generation.

Our Sunday School workers in Japan are still working under the inspiration and stimulus received through the World's Convention held in Tokyo in October, 1920. At that time, many of our most influential and leading citizens were greatly interested in our Sunday School movement because they believed that we were contributing to the moral and spiritual welfare of the children and youth of our country. It was on account of their interest that the 50,000 yen ($25,000) left over from the Convention entertainment funds was set aside as the beginning of a fund to provide permanent headquarters for our National Sunday School Association. Besides this, these same leaders helped us to raise in Japan 100,000 yen ($50,000) towards this building fund.

There is at the present time a very favorable condition for our work, due to the fact that there is a new appreciation on the part of educators and officialdom of the need of religious education. Our schools have been teaching ethics from the beginning of the graded school to the end of the middle school, comprising eleven years, but they are not satisfied with the results that have been achieved. They are looking to us now for some spiritual power that will bring the teachings of high moral standards into the daily lives of our boys and girls.

THE JAPANESE SUNDAY SCHOOL PILGRIMS

By Rev. K. Morita
Osaka

About 200 of us Japanese, including more than 40 women, who have accepted the invitation to attend the World's Sunday School Convention are here. This is the first time in our history that such a large group of people has attended a convention on foreign soil. We are here in friendly America. This is the home of the fathers of our first missionaries. From this country thousands of missionaries and Christian workers have been sent to our country, millions of dollars have been spent for evangelistic work in Japan. The United States has done more than all other countries in the world combined for Japan. This is the country that specializes in Sunday School work and does things on a great scale. We have come from across the ocean to learn the value and importance of Sunday School and to learn something of your methods of work, and we would like to shake hands with fellow workers of many countries and establish friendships that will continue forever.

One of the most perplexing problems in present-day Japan is how to prevent wrong ideas from spreading more widely among the people. Prominent men are taking the most stringent measures to protect the natives from the views of materialism. Government authorities of Japan have often tried to take these dangerous enemies by force, but have learned the lesson that thought must be overcome by thought. The real truth is Japan is just beginning to reap what she has sown in the past. She has built up an educational program. She is convinced that the idea of the fatherhood of God and the brotherhood of man is the one thing that can overthrow materialism. The time now is the time we have longed for and prayed for for years. We will never forget the good the Eighth Sunday School Convention in Tokyo did for Japan. It was an epoch-making event in the field of Christian work in our country. Japan will ever be in debt to her Christian neighbor for encouragement and inspiration received at that time.

Just as that Convention was followed by amazing results in Sunday School work, so we hope that this Convention will be of imperative importance in bringing the Kingdom of God in Japan.

KOREA

By Rev. Kim Kwan Sik
Hamheung

Korea, while suffering politically and economically, owes thanks to the Christians of the United States of America and Canada, also England, France, and Australia, for her Christianity.

The first Protestant missionary work was started in Korea by the Presbyterian missionaries of the United States of America, and active Christian propaganda has been carried on during little more than a generation.

According to the statistics of 1926, the total strength of the Christian Church, Protestant, Roman, and Greek Catholic, numbered over 360,000, with about 2,000 preachers. Christianity, therefore, in a relatively short period has come to enlist two per cent of the whole population. These Christian elements are not only to be the true light and real hope of Korea, but we have the possibility of being the salt of the East and the light of the world.

The secret of the success of missionary work in Korea is that the early missionaries started religious education from the beginning, such as Bible classes, Sunday Schools, and teacher training classes. Sunday School work was introduced into Korea through western missionaries about forty years ago. During these years the work has made marked progress.

There are now in Korea over 5,200 Sunday Schools, 26,000 teachers, and a total of 255,000 scholars.

Three characteristics of present-day work in Korea are worthy to be mentioned: 1. A widespread and keen interest in children; 2. Activity of the young people; 3. Awakening of learning.

These give a great opportunity to the religious educators of today. At the same time we need more qualified leaders and consecrated money for the great task. One of the special needs of the present time is a trained leader for children's work.

CHRISTIAN WORK FOR THE YOUNG PEOPLE IN KOREA

By Kim Chun Ok
Seoul, Korea

1. Some outstanding organizations for the young people. There are some outstanding organizations to lead the young people to Christ,

such as Sunday Schools, Christian Endeavor Societies, Epworth Leagues, Y. M. C. A.'s, and Y. W. C. A.'s.

We have more than 5,250 Sunday Schools, and 26,100 teachers, with perhaps 255,000 pupils.

We give more time for the children than the young people. The Christian Endeavor Society and the Epworth Leagues are just beginning to work out. There are 250 societies with 900 memberships.

The Y. M. C. A. and the Y. W. C. A. have the strongest favorable organizations for the young people in Korea. Many young people have known Christ through their activities.

2. Some results of their activities during the last thirty years. Korea is one of the smallest countries in the world, though she is oldest. Therefore, she was not known to the world before the Christian religion was introduced to her. The modern educational system and modern medical plans have been started from the Christian churches. Then we had many classes such as "Yang-Pan" and "Sang-nom." Yang-Pan means a higher class and Sang-nom means lower class. I am very glad to say that there are no class divisions any longer. Also the proper place is coming to women in society and child welfare. Woman in Korea was known only as a housekeeper, and a child as useless before Christ speaks to us directly.

3. Korea has been in a transitional period, because of political changes, social conflicts, religious freedom, and economic panics.

The Koreans are a heartbroken, homeless, and leaderless people. They have no freedom, no privilege to speak, to write, to work, and to teach just what they want to. They have to move out from their own loved land to the Siberia and Manchuria, the unknown place. You can imagine how pitiful they are. The minds of youth have been stirred up. They cannot control themselves. Therefore, they have been doing things more destructive than constructive, and there has been haziness in thought and loss of interest in work.

4. The duty and opportunity of Christianity. This is the right time to lead them into the path of Christ. If we want to lead them into Christ's arms, evangelical work is necessary to winning the souls, and religious education is the most important for such people to guide them to live in right and the will of God.

5. Conclusion. The highest goal of the human life is moving towards happiness and joy. As yet, there was only one who lived in happiness all through his life. He was Jesus Christ. He was the sample for the human life. That is also the will of God. So, he sent his only son to teach the way of living in happiness. He taught the fatherhood of God and brotherhood of man in order to build up the kingdom of heaven on earth.

If any nation or any person who loves the country and the Church, he or she could not fail to think of the youth problem. Youth is the

builder of the future church in strong. They are the builders of the kingdom of God on earth.

Will you not give your serious thought to the youth in Korea for the future church in Korea?

THE SIGNIFICANCE OF A CHRISTIAN KOREA

By Rev. Adolph E. Lucas
Glendale, California

Today, to me, is a most wonderful day. Its significance is coming over me like a tidal wave. To think that we are gathered here with more than a hundred Korean Christians who are from a land that, only forty-five years ago, was closed to the gospel, is overwhelming. Today we see the answers to our prayers, the fruition of the self-denial and sacrifice of life and property on the part of the faithful church members and missionaries. Today we see the ripened fruit on the tree of faith in the lives of these Korean brothers and sisters, delegates and residents of our country.

All the world is marveling at her spiritual rebirth. Only forty-five years ago she was a hermit nation, closed to all foreign intercourse, sealed up within her natural borders. Today there is a strong Christian church of a quarter of a million souls who are reshaping the very fiber of her being. Nurtured in adversity, fed on persecution, denied material development, she is struggling to enter the higher realms of the spiritual for release. She will soar as the eagle into the spiritual atmosphere and there find her place of leadership among the peoples of the world. Her missionary work in China alone is significant.

The coming century will find the solution of its problems worked out in the Pacific area. History could be written around certain bodies of water. Egypt on the Nile and the Red Sea was one of the first of these periods. The Mediterranean was the base of historical development for centuries. Within our own day the Atlantic has been the center of the struggles of the white races, while the Pacific will be the larger arena around which the world problems, racial, political, and industrial, are to be worked out. The influence of a small, though spiritual body will be very powerful in the solution of the problems of the next century, and this body will be the Church of Christ in Korea.

The ultimate world forces are spiritual, not physical, and with the material progress and improved communication, these spiritual sources of energy will be more effective than in any previous age.

Any people who will live the great Christian ideals of brotherhood—kindness, liberty, and justice—is destined to play a tremendous part in the solution of the still unsolved problems of our day.

THE PHILIPPINES

The message from the Philippine Islands was given in the form of a dramatic presentation under the leadership of Dr. A. L. Ryan, General Secretary of the Philippine Council of Religious Education. The following persons participated: Miss Avelina Lorenzana as Christianity; Dr. A. L. Ryan representing America; Mr. Silvestre Morales, Mr. Donato Galia, and Mr. Matias Cuadra representing various sections of the Philippine Islands; Miss Pamfila Babista representing Filipino Womanhood; and Mr. Manuel A. Adeva representing the Philippine Council of Religious Education.

DRAMA

Christianity appears on the stage carrying banner of Christianity and marching to appropriate music. She is dressed in a white flowing garment with a band around her head.

CHRISTIANITY: I am Christianity. I bring to the world the Gospel of Peace. I work in the hearts of the people. I create in them love of neighbor and love to God.

But, behold! the world is in turmoil and restlessness. See the rising tide of nationalism surging in the Far East, while the currents of imperialism are sweeping over the Occident and flowing toward the mystic Orient.

But what is that procession which I see with banners waving? I see Americans, Europeans, Japanese, Chinese, Koreans, Indians, Filipinos, and people of all nations. They are going to the World's Convention at Los Angeles to deliberate on humanity's problems. If they will but unite in a world program of religious education, nationalism, race prejudice, materialism, and wars will give way to the spirit of love and human brotherhood through Christ.

But here comes America. Will America measure up to the challenge of the hour in holding to the highest ideals in international relationships?

[*America enters in official costume.*]

AMERICA: I represent the United States of America. I have enjoyed endless blessings of prosperity. I have become rich and powerful and today I possess one-third of the entire wealth of the world.

I have sent missionaries to Japan, China, India, Africa, South America, Turkey, Malaysia, the Philippine Islands, and other lands. Many of my people have given liberally for the cause of Christ throughout the world.

But we have not done our best. Behold the millions that are spent in luxuries, while I hear the agonies of multitudes dying of cold and hunger in other lands. Behold, countless numbers dying of disease and still others suffering the dire consequences of war. May God open the

eyes and touch the hearts of my people that they may heed the cry of needy multitudes everywhere.

But look! Who comes here?

[*Juan de la Cruz enters in his customary attire. Carries placard of Luzon.*]

Juan de la Cruz: I am Juan de la Cruz of the Philippines. I have come to this great country to bring a message of love and gratitude, because with the hoisting of the Stars and Stripes upon the shores of my land, you brought the open Bible. You have broken the chains of slavery, ecclesiastical tyranny and oppression, and brought the light of a new day. This book has indeed become the Lamp of my feet and the Light of my path.

Liberty, freedom, and prosperity have superseded the age of misery and darkness. How true are the words of Christ when he said, "Ye shall know the truth and the truth shall make you free."

Here come some of my people. I pray you listen to their message.

[*Visayas, Mindanao-Sulu, Philippine Womanhood, and Philippine Council of Religious Education come in with banners and placards.*]

Visayas: I come from the heart of the Philippines, representing 3,500,000 people known as the Visayans. I have come in order to see the grandeur of the land of the free and the home of the brave, and pay homage to you for your wonderful beneficence. We are grateful beyond words for your generosity and tutelage. Believing that religious education presents the supreme method of evangelization for our new day in the islands, we have been sent to this Convention in order to catch new visions and gain new inspiration from the great leaders of Christ in every land. We hope to return better prepared to cope with the problems that confront our nation and to become more effective and useful in the service of the Kingdom of God.

Mindanao-Sulu: A few years ago, I was a Mohammedan. But I have accepted the gospel of salvation through Jesus Christ. I represent the 450,000 Moros of the Philippines. For 375 years Spain was in the Philippines, but she was never able to subjugate nor to Christianize the Moros.

But the hand of Divine Providence brought America to the Philippines. You have been wise and just in your dealings with my people. By honesty, sincerity, and sympathy, you have won our confidence and loyalty. With the coming of the Stars and Stripes, slavery has been abolished, womanhood exalted, outlawry and piracy have ceased, and polygamy is being gradually eliminated. Schools are established all over the country.

But the religious life of the Moros is very much neglected. The gov-

ernment has paved the way by providing intellectual education. Is it not the duty of the Christian churches to inculcate in the hearts of my people the love and peace of Christ? A Christianized Moro people would turn southward toward the East Indies and the Straits Settlements and begin to storm those lands for Christ.

To the Christians of America and to my brethren in all Christendom, I present this challenge and responsibility.

PHILIPPINE WOMANHOOD: I am the Womanhood of the Philippine Islands. I am facing the new day. I am entering new fields of work and influence. As doctor I heal diseases; as nurse I comfort the sick; as lawyer I plead in the courts; as business woman I strive in trade; as teacher I guide the children; and as wife and mother I make the home. As I believe, feel, and act, so will the children of my land think, feel, and act. Shall I have the best that Religious Education can offer? Will you help the womanhood of the Philippine Islands to become the Christian leaders of their land?

PHILIPPINE COUNCIL OF RELIGIOUS EDUCATION: I am the Philippine Council of Religious Education. I stand as a great unifying agency, Methodists, Presbyterians, Baptists, United Brethren, Disciples, and Congregationalists, joining together in one common task, the conservation of the spiritual resources of the nation as represented in its childhood.

With the enlarging scope of my work, my original name, Philippine Islands Sunday School Union, has recently been changed to the Philippine Council of Religious Education. Now, I have under my care weekday religious instruction, Daily Vacation Bible Schools, Family Worship League, Sunday School Journal, preparation of Sunday School lesson materials, Children's and Young People's Work, and Teacher Training Development.

Thousands of young people are coming forth from our high schools, colleges, and universities every year intellectually developed, but morally callous and spiritually dormant.

We need economic prosperity. We need general intelligence. But greater still, we need moral and spiritual character energized by the Spirit of the indwelling Christ. To realize this objective we need first, more and better trained native leadership, and second, we need a comprehensive, indigenous, group-graded curriculum of religious education. These are the two fundamental needs for which I solicit your loyal and sympathetic coöperation.

CHRISTIANITY [*stands and speaks*]: Let all the forces of my Kingdom unite in winning the childhood and youth of the world and the Kingdom of the Lord shall come.

All stand close together and sing:

THE YOUTH OF OUR DEAR PHILIPPINES

The men of our dear Philippines
Have freely fought and died,
That they might stay forever more
Oppression's cruel tide;
And now a call is sounding forth
From sea to shining sea,
The youth of our dear Philippines
For the Man of Galilee.

Chorus

He died to make us free,
Then let our watchword be
"The youth of our dear Philippines
For the Man of Galilee."

THE PHILIPPINES

By A. L. Ryan, D.D.

There is an overwhelming need in the Philippines for Protestant Christianity. While recognizing that the Roman Catholic Church has made worthwhile contributions during its three centuries and a half of domination, there are serious indictments which any open-minded historical study must inevitably reveal. Intolerance, religious oppression, keeping the masses of the people in ignorance, denying them the Bible, capitalizing their superstitions, exploiting them for financial gain, interpreting religion in terms of external ceremonies and blind subjection to an ecclesiastical hierarchy, moral rottenness among the clergy—these are some of the tragic shortcomings which in fairness to the truth have to be set down against the old ecclesiastical regime.

Consequently when America in 1898 unfurled the Stars and Stripes over Manila, and proclaimed to the people freedom of conscience and liberty of thought and life, a decided reaction against the tyrannical rule of the Spanish friars began. It was like the deliverance of slaves from their chains of bondage. Loosed from the religious moorings of the past, there was evidenced a tendency to swing to the other extreme. It was simply a repetition of what occurs in every ecclesiastically dominated country when ignorance and oppression are displaced by education and freedom. Skepticism and infidelity are making their inroads. Low standards of morality are being adopted by students. Unless Protestantism shall undergird the marvelous educational work of the government with a program of religious education that shall reach over into life and make religion function in the thought and conduct of the coming generation, helping them to see that there is a more excellent way than that of dead formalism as handed down by the past, there is

imminent danger that the latter condition of the Philippines shall be worse than the first.

The program of religious education as carried on by the united forces of Protestantism in the Philippines during the past twenty-eight years carries much that is full of encouragement. There is no occasion for despair. Rather there is much to give hope. The responsiveness of Filipino childhood and youth to a program of religious teaching, even as meager as it has been, presents a challenging opportunity of startling proportions and significance. The progress of the work is its own best justification. It is both an apologetic and at the same time an assuring promise for the future. The youth with their natural idealism are in our hands today. They are asking for guidance. They are seeking for light. They are open to the truth. They will listen to our message. But it must be a message that vibrates with reality. They are done with the sham and subterfuge of a shameless ecclesiasticism. And they furthermore demand that our Christian practice as a nation shall correspond to our Christian profession.

To meet this challenge of the new day calls for leadership, leadership that has vision, consecration, training, and courage of the highest order. The time has passed when men of inferior parts can command a following in the Philippines. The ministry, the teachers in Sunday School, Vacation Schools, and Week-Day Schools, missionaries, and Filipino workers throughout the field, must see the vision splendid and with a new passion for sacrificial achievement prepare for the larger service of tomorrow. No more shall it be said, "Anyone can teach a Sunday School class." Rather with a new appreciation of the opportunity and significance of the God-given task, we shall listen to the poet as he sings:

> An angel paused in his downward flight
> With a seed of truth, and love, and light;
> And he said, "Where must this truth be sown
> To bring most fruit when it is grown?"
> The Master heard, and said as he smiled,
> "Go plant it for me in the heart of a child."

But there must not only be leadership. There must be better tools. The materials of instruction must be selected and developed according to the highest standards of religious education. The public school work of the islands can teach us much in relation to this whole problem. Our religious curriculum for the future must be graded, comprehensive, Christ centered and pupil centered, not material centered or institution centered. It must measure up in literary quality and mechanical aspects to the public school textbooks if we shall command the highest respect of pupils towards their work. To meet this need lesson writers of ability and familiarity with Filipino thought and life must be used and paid for their services. It is only through a body of trained teachers

and a selection of materials of instruction that will make religion function in the life of the child, that the Church can adequately discharge its obligation.

New standards must be adopted and maintained in all phases of organization, administration, and extension. The educational process must be recognized as a unity. Overlapping organizations must be unified. The program must be one. Our objective is not to promote and build up and preserve an organization, but to develop personality so that it will function in Christian living.

More time must be made available for the teaching of religion. While the public school cannot teach religion as such, it should at least make possible the opportunity. An allowance of three hours a week on public school time would give religion its deserved place in the weekday educational process. This in itself would have a wholesome effect on the minds of students.

But it will avail little to ask for and receive this concession of time unless we shall be able to occupy the field with a worthwhile program. Leaders must be trained. Curriculum material must be developed. We must prepare for a nationwide program that will make past efforts seem small and insignificant.

Many difficulties beset our pathway. But that task is not impossible. The difficulties of language, financial limitations, untrained leadership, meager equipment, unsatisfactory curriculum, must be met and overcome.

When the five thousand pressed upon Jesus, he was moved with compassion upon them, and he had no other thought than that of ministry to their needs. But the disciples saw only the difficulties. And they said, "Send the multitude away, that they may go into the villages, and buy themselves food." But Jesus said unto them, "They need not depart; give ye them to eat."

Is this not the challenge confronting the forces of Christendom in America in relation to that part of the world where the multitudes are hungry, but spiritual food is lacking? They have not the means. They cannot buy for themselves.

A nation is in process of building. What we would put into the nation's life must be put into the nation's schools. How shall the Philippine leadership of the future be characterized? Shall it be mammon centered or Christ centered? Shall it be selfish or altruistic? Shall it be motivated by the lust of power and selfish aggrandizement, or shall service be its watchword? It will largely depend upon the quality and extent of the religious education program as carried on by the forces of Protestantism.

Benjamin Kidd said: "Give us the young. Give us the young, and we will create a new mind and a new earth in a single generation." A tremendous Protestant Youth Movement is on in the Philippines. It

can become the leavening influence to change the whole life of the nation. To undergird the childhood and youth with a religious curriculum and a teaching process that will function in life, fitting them to take their places in a Christianized social order—this is the challenging task ahead.

"THY KINGDOM COME"

PART VI

THE CONVENTION ADDRESSES

PART VI

THE CONVENTION ADDRESSES

A BONNIE BAIRN TIME

By W. Y. Fullerton, D.D.
London, England

When Bunyan was living, there was another prophet of God, born two years before him and dying two years earlier, both of them fulfilling sixty years. In my boyhood days Alexander Peden was one of my heroes. He bore his witness for Christ in the lowlands of Scotland and in the highlands of Ireland, chiefly there in the glens of my native County Antrim. He was of good family and education, but, like Francis of Assisi, he chose poverty as his bride and the hills as his home, becoming familiarly known along the countryside as "Puir Auld Sandie." He reached a rare height of saintliness, and had some remarkable deliverances from those who sought his life in the Covenanting times. Once when there seemed no way of escape from the pursuing soldiers, he prayed, "Lord, cast the lap of thy cloak over Puir Auld Sandie," and the mist came down and covered him, and his enemies bewildered, sought him in vain. There are many stories told of him, but the thing that concerns us is the prophecy he uttered one day to John Clark, of Muirbrook, in Carrick. "Yet, John," he said, "the Church shall arise from her grave and at the crack of her winding sheet as many as had a hand in her burying shall be distracted with fear. There shall be brave days for the Church, and she shall come forth with a bonnie bairn time at her back."

A bonnie bairn time! The words are Scotch, scarcely even to be understood by the English; being interpreted they mean, "A beautiful child time."

The assurance of a bonnie bairn time draws us together today and makes us jubilant. We expect it and anticipate it. A time when there shall come new glory to the Church of Christ, when its chief distinction shall be that the children shall delight in it, when they shall reinforce its energies, leading the Church to its great destiny in the establishment of the universal and eternal Kingdom of God. The bairns bonnie, the time bonnie, the beauty of the Lord being upon all the people, and the work of our hands established in the world!

Peden's prophecy was fulfilled in his own land, and I venture to say that it shall be fulfilled speedily in all lands ere long. Youth is asserting

its rights the world over, and it is good to see the brave spirit in which it faces the future. The young people of today have not been born by accident, they are the people for today; let them but find their place in the Church of Christ, and they will do more for their time than all their sires. In the Church of Christ there must be no thought of spiritual birth control—the children are to be welcomed, the Church is their home, and happy the Church that has its quiver full of them. The prim bachelor order of an old maid's house is not the ideal for a church, but rather the liberty and joy of a well-ordered family, all loyal to each other, and all subject to the Head.

The true church has Jesus in the midst with a child in his arms, not the Virgin with the infant Jesus, but Jesus with a virgin child, and the disciples gathered round that center. The picture is given in Mark X, when the disciples rebuked the children, but Jesus welcomed them. "And he took them in the crook of his arm and showered blessings upon them." Can you not see him doing it, holding them fast, stroking their heads, kissing them, and declaring forever that of such is the Kingdom of Heaven? He was once a child himself, and today he cannot have forgotten all that it feels like to be small.

Every time a church meets for public worship, this should be a "bonnie bairn time." The children should find themselves so welcome that they shall be eager to be present, the service should be so appealing that they shall not need to be told to attend. There is nothing the preacher has to say that will not interest the children; they are interested in two classes of things, the things they understand and the things they do not understand. Proof of the latter statement lies in the fact that no part of the Bible appeals to them more than the Book of the Revelation. The children should meet with their parents, and the parents should be present because their children are there. The family pew is the strength of the church assembly. I have been in churches where the children are tucked away in the corner of the gallery with a stern janitor over them to keep them in order, and I have never seen it without feeling that if I had been in such a group when I was a boy, with a stern janitor over me to keep me in order, I would probably have given him something to do.

"A bonnie bairn time" will always mean that our organization will not be a circle drawn around one center, but an ellipse with two focal points. The ellipse is the the orbit of all heavenly bodies. The Church and the Sunday School—the Church never dissociated from the School, nor the School from the Church, the Church sharing the responsibility for the School, taking a vital interest in it, and the teachers accepting their task as delegated by the Church, separate, but together controlling the onward sweep of the Kingdom of God.

Then the things that offend young life must be taken out of the way. A policeman in Glasgow watched a woman on the street picking up

some things and putting them in her basket, and demanded to see what she had found. She showed him pieces of broken glass, and when in surprise he asked her why she did it, she answered because "they might hurt the bairnies' feet," for in parts of Glasgow the children go barefooted. We must see to it that the way is made safe for the bairns, and if it will not be counted an impertinence, I would like to say that here in this beautiful city of Los Angeles there are things that need attention, especially one advertisement of a dancing couple which cannot escape the eye, and greatly offends it. Kipling has written a great poem with the refrain, "Lest we forget!" I wish somebody would write another, "Lest we offend." I remember that our Lord said that if any man offended one of these little ones it were better for him that a millstone were hanged about his neck and he were drowned in the depths of the sea, and as an old man I am becoming increasingly afraid of that millstone.

There was a lady temperance advocate who came from Australia to our country some years ago, and she told of a home where she was entertained. She was warned that her host had scant sympathy with her mission, but she found that he was deeply interested in two things, his garden and his children. He showed her how he had tried to reproduce an English garden in Australia, getting all the flowers and plants imaginable, but he added that when the children came to his home he had rooted up the monkshood, foxglove, and belladonna. Pausing in her step, she said, "You are a prohibitionist," and he, thinking she was changing the subject, said, "No." "Then why did you not put these poisonous flowers under state control, instead of rooting them up?" she asked him, and after a minute's silence he answered, "Where did you learn to play chess?" and he was won.

But the greatest guarantee of "a bonnie bairn time" is the evangelization of the child. Let us not be afraid to lead the children early to the feet of Jesus, let us not only tell them the stories Jesus told, but the great story he came to tell of God's love and of his own saving grace. Evangelize the child. Evangelize the child again and again until the truth of the gospel shall sink into the child-soul. There is no limit to the age at which a child may be consciously Christ's. Spurgeon as John Ploughman wrote:

> Ere a child has reached to seven,
> Teach him all the way to heaven.
> Better still the work will thrive,
> If he learn before he's five.

There was a boy in the first century who came into vital touch with Christ when he was nine years of age, and when at 95 he was led out to die at Smyrna, he said, "Eighty and five years have I known Christ and he has never done me any harm. Why then should I deny his name?" Isaac Watts, who wrote so many of our hymns, came to Christ

at the same age. Griffith John, one of China's greatest missionaries, when he was eight, saw his sister sit down at a Communion Service, and said, "Why not I!" Jonathan Edwards, the apostle of the New England revival, became a Christian when he was seven. Henry Ward Beecher received his first religious impressions from an old negro servant when he was five.

The thing I chiefly remember about the last World's Sunday School Convention in Glasgow is not any of the notable speeches, but a child in the Sunday School choir which one night sang to us. The choir had evidently been recruited from some poor neighborhood, and one little girl with scanty clothes and pinched eager face claimed me as with eyes looking beyond all the people, her whole soul in her song, she joined in singing Blake's words:

Bring me my bow of burnished gold,
Bring me mine arrows of desire,
Bring me my spear! O clouds unfold,
Bring me my chariot of fire.

It is to such high thoughts the soul of the child reaches forth. The bonnie bairn time will come when we let the children see that all their desires may be fulfilled in Christ, and when to accomplish our purpose we ourselves continue to be like little children, our faith so simple that we shall be like Thomas Guthrie, one of Scotland's great leaders, who when he came to die, said, "Sing me a bairn's hymn."

O CAPTAIN! MY CAPTAIN

By W. Y. Fullerton, D.D.

London, England

O Captain! My Captain! our fearful trip is done:
The ship has weathered every rack, the prize we sought is won:
The port is near, the bells I hear, the people are exulting,
While follow eyes the steady keel, the vessel grim and daring.

But O heart! heart! heart!
O the bleeding drops of red,
Where on the deck my Captain lies,
Fallen, cold and dead.

. . . . . .

The ship is anchored safe and sound, its voyage is closed and done;
From fearful trip the victor ship comes in with object won;

Exult O shores, and ring O bells!
But I with mournful tread
Walk the deck my Captain lies,
Fallen, cold and dead.

That is what Walt Whitman wrote when Abraham Lincoln fell. But if I have taken his title I am not going to speak about a dead Captain,

but of One who once died, and is now alive again for evermore. Moses and Joshua bear their nation a relation somewhat analogous to that of Washington and Lincoln—the Father and the Saviour of their people. To Joshua on the very threshold of his conquest there came the great Captain whom we want to meet this morning, for Christ often visited the world before he was born of a virgin, and he has often visited it since. You remember the story as it is told in the sixth chapter of the book that bears Joshua's name. He had stolen out of the camp to think over his plans, to pray for their success; and suddenly there stood before him a man with his sword drawn in his hand, and when Joshua challenged him, he declared that he was the Captain of the host of the Lord, and Joshua fell on his knees before him and said, "What saith my Lord unto his servant!"

That old world story was never more pregnant with meaning than it is today. For as the people of God were then between two ages so are we; we are at the terminal point of one age, and at the germinal point of another, as it were. The wilderness was behind them, the promised land before; behind us is the old time, and already we are feeling the power of the age to come, the ages as always in the past overlapping and dovetailing the one into the other.

And Joshua himself was entering upon a new adventure. He had never fought a battle on his own account before. Moses and Aaron, and Hur had been with him in his previous fighting. Now he was alone; and suddenly he learned that he was not alone. That night he came to know three things: That there was One in the warfare on whom he had not yet reckoned; that everything depended on that One; and that there was only One place he could occupy. If we learn the same three things today it will be worth while having come to Los Angeles.

It was an unexpected thing that on the moorland a man should suddenly appear, and remarkable on that lonely spot that he should appear with a sword in his hand. But we must learn that the Lord always comes to us in the way that is most expedient. To Abraham he revealed himself as a traveler; to Jacob as a wrestler; and now to Joshua the warrior, he came as a warrior. It is ever so.

There is a legend in Russia (remember, it is but a legend), that when our Lord was on earth an artist tried to paint his portrait, but never succeeded. At length he went to Jesus and asked the reason; he could paint the likeness of others, how was it he failed with the Lord? And the Lord answered: "It is not given to any man to paint for another the picture of the Christ. Every man must paint his own picture." That is eternally true. No two of us have the same Christ. There is but one Christ, but each of us views him from our own angle, hence the difference in our estimate of him. He comes to each of us just as we need him.

There was an English artist, James Smetham, who has left us some beautiful letters, and in one of them, written in reply to somebody who complained of lack of sympathy, he wrote something like this: "If you are a believer in Christ you have the perfect Sympathizer; for he never asks you to be other than you are, and he puts in abeyance toward you all that is not like you. He comes to the old woman at the washtub, and he is greatly interested in wash powders; to the lawyer, and he is interested in the justice of things; to Sir Isaac Newton, and he is interested in the stars; to the artist, and he feeds among the lilies. But he never plays the philosopher or the lawyer or the artist and the old woman. He is above such littleness."

I have sympathy with the old Welsh woman who, when she was told that Jesus was not born in Wales, was greatly distressed. But after a while she brightened up and said that she did not quite understand it, but of one thing she was sure, that when Jesus spoke to her he always spoke to her in Welsh. Which was quite likely.

That then is the first thing we have to discern, that there is One with us on whom we have not adequately reckoned, and that he is one who absolutely meets our need.

The second thing is that everything depends on this One. Joshua knew that, for he went up to him and challenged him. Perhaps he thought he was an angel, for God had promised that when they went into the promised land the Angel of the Lord should go before them. I wonder whether we think enough about the angels! If we ever think of them anywhere it should be at Los Angeles. I remember once when I shared with a high churchman in the opening of a Cripples' Hall in the Midlands of England, he closed with this benediction: "The grace of our Lord Jesus Christ, the love of God, the communion of the Holy Spirit, and the guardianship of the Holy Angels be with you all." Going home I wondered whether I had not often forgotten the angels, and although I am not prepared to put them on the level of the Holy Three, I am sure we owe much to their care. "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" Did not our Lord himself tell us about the children that "in heaven their angels do always behold the face of the Father?" Which does not mean that each has a guardian angel, but that there is a whole company of angels whose business it is to care for the little ones. Surely this should cheer us in our care of the children. Indeed, I do not know how children can escape all the perils of their time unless the angels look after them.

> They for us fight. They duly watch and ward,
> And their bright squadrons round about us plant,
> And all for love and nothing for reward.
> O why doth heavenly love to men have such regard?

But we have something better than the presence of the angels. The Lord himself is with us always, even to the end of the age. Here today; with us in our source, with us all the days. In the old time in Russia, when to worship in any other way than the Greek Church allowed was to incur penalty, a little group of simple believers met in the village of Vladikevkaz. Suddenly the doors were opened and the agents of the Procurateur General entered. The worshippers knew what to expect. The police took their names, and were about to leave when the leader of the meeting stepped up to him and said, "Sir, there is one name you have not got." "No," said the policeman, "I have them all." But to make sure he counted them. "Thirty odd. I have them all," he said. But the old man persisted, "No, sir, there is one you have not got." "Who is it?" And reverently the leader said, "The Lord Jesus!" "Ah!" he answered, "that is another matter." Yes, it is another matter, but that is the thing that matters. If Jesus is with us all is well. Without Jesus all our religion is nothing. A church without Jesus is only a club; a life without Jesus is frustrate; a country without Jesus is doomed to failure. Everything depends on this One. "O Captain! My Captain!"

The third thing and the most important, is that there is only one place he can occupy. Joshua said, "Art thou for us or for our adversaries?" and he answered, "Nay." As you mean it, neither. I am not for you, you are for me. Joshua tried to enlist this Man, and he discovered that he was not to be enlisted. He came to enlist. Think who it was to whom the answer was given. Joshua was Captain of the host of the Lord, and it was to him that this heavenly visitant said, "I am come to be Captain." Instantly Joshua saw all its implication, and he took his shoes from off his feet, for it was holy ground. Do you see the point? You have asked me to come and speak to you this morning. How should I take it if another stepped forward to take the place? How would you take it if the next time you go to meet your Sunday class, you found another in the teacher's chair?

Joshua came out a Commandant, he went back a subaltern; he came out Captain, he went back Lieutenant, but he went back a bigger man. He had rolled all the responsibility of the war off his shoulders. The Commander had come. This is what we have to see, what we have to do. Take Jesus as Saviour, and then take the Saviour as Captain.

Crown him as your Captain,
In temptation's hour.
Let his will enfold you,
In its light and power.

When you do that you are no longer responsible for your life! I repeat it, you are no longer responsible for your life. Your only responsibility is obedience, to do what he tells you, and life becomes a great simplicity.

Sometimes he may command things that appear almost foolish, but

if he gives the word I must give the obedience. How did Joshua come to think of the plan to take Jericho? It was not his plan at all; it was the Captain's, and Joshua only did what he was bidden to do. No doubt he was criticized, not perhaps the first day, but probably on the third; not by the old men, but almost certainly by the young ones. I find it easy to speak to ministers, for they are aware of the difficulties of the situation, but I am always nervous when I speak to students, because they know so much! But Joshua was calm, because he knew his Captain. "O Captain! My Captain!"

Another thing, having met the Captain once, he went out each night and met him again, and each day his confidence was renewed. Now if you forget all else I have said, do not forget this: Out of my own blissful and baleful experience I tell you that you cannot live the Christian life unless you meet the Captain every day. The day is the only period of time marked out for us, as it lies between the two black curtains of the night. Every day meet the Captain. Have a space in the day for the interview, a place where you easily gain access to his presence.

We began thinking of Lincoln; we end thinking of him again. When he had determined to issue the edict that must free the slaves in this country, an intimate friend of his, taking courage from his friendship, telegraphed to him. The message ran: "Dear Abraham: Pause, the people are not ready for it." And Lincoln telegraphed back the finest message that perhaps ever went over the wires: "From Abraham Lincoln to Richard Yates. Dear Dick: Stand still and see the salvation of God." And if we make Jesus Captain, we too shall see his salvation—not only a nation going out free, but a world! For though our great Captain sometimes seems to lose a battle, he never loses the war!

BUNYAN AND THE CHILDREN

By W. Y. Fullerton, D.D.
London, England

Bunyan and the children are no strangers to each other. Ever since Bunyan wrote "The Pilgrim's Progress" young folk have delighted in the story and especially in the pictures which usually accompany it. Because of this, old people have often come to look upon it as only a children's book, and when preachers have spoken of it in the pulpit it has generally been in their talk to the girls and boys. And the girls and boys have responded by being as much interested in the story as they are in Robinson Crusoe, whose author, Daniel Defoe, is buried in Bunhill Fields, hard by Bunyan.

Though the children may not understand all that Bunyan meant to teach, they like to see Christian running with his fingers in his ears, they understand how easy it must have been to slip off the stepping

stones into the mud, they eagerly watch the intruders climbing over the wall, they grow excited as the lions growl in the path, and when Christian fights with Apollyon or escapes from Giant Despair their hearts are stirred with hope and gladness; and as for the Celestial City—that seems both wonderful and natural—all is as it ought to be, and the quaint names of the characters are most delightsome to their minds.

If the children delight in Bunyan, Bunyan delighted in the children. He was not always discoursing on deep and solemn subjects; amongst the sixty books he wrote there is one entitled "A Book for Boys and Girls," containing "Country Rhymes for Children." It is doubtful whether children today would be as eager to read the rhymes as those in Bunyan's day, when the young people had not so much done for them, and it may be doubted whether Bunyan was well versed in the psychology of childhood, any more than George Müller was, who yet did so much for the needy children of his day. But he knew at least what to avoid. Here are some of his words:

> Our ministers long time by word and pen,
> Dealt with them, counting them not boys but men,
> Thunderbolts they shot at them, and their toys,
> But hit them not, 'cause they were girls and boys.

He writes of birds and bees, spiders and butterflies, hens and snails, spinning tops and watches. There is a long piece on "A Candle," which I should like to quote, but cannot, but these quaint lines on "Man by Nature" may serve as a sample of his style:

> From God he's a backslider,
> Of ways he loves the wider;
> With wickedness a sider,
> More venom than a spider,
> Blind reason is his guider,
> The devil is his rider.

And these, "Upon a Penny Loaf," show that Bunyan was not always a dreamer:

> My price one penny is in time of plenty,
> In famine doubled! 'Tis from one to twenty.
> Yea, no man knows what price on thee to set
> When there is but one penny loaf to get.

He had four children of his own and he was devoted to them. In prison he wrote:

The parting with my wife and poor children hath often been to me in this place as the pulling of the flesh from my bones; and that not only because I am somewhat too fond of these great mercies, but also because I should have often brought to my mind the many hardships, miseries, and wants that my poor family was like to meet with, especially my poor blind child, who lay nearer my heart than all I had beside.

Poor blind child, thought I, what sorrow art thou like to have as thy portion in this world, though I cannot endure the wind should blow upon thee. But yet recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you. O, I saw in this condition I was as a man who was pulling down his house upon the head of his wife and children, yet, thought I, I must do it, I must do it.

It has been urged against his story that it was selfish of the pilgrim to desert his wife and children and to think only of his own safety. But the criticism is beside the mark when we remember that he entreated them to come with him, and that though spiritually he went away from them, he was actually dwelling with them all the while, and that the second part of the "Pilgrim's Progress" meets the objection, for it was by his going that wife and children were constrained to become pilgrims too. Loyalty to our children is never evidenced by disloyalty to Christ. When Christiana came to the Cross and felt its power, she exclaimed: "No marvel this made the tears stand in my husband's eyes, and that it made him trudge so nimbly on! I am persuaded he wished me to be with him; but, vile wretch that I was, I let him come all alone."

When old Mnason, who was to entertain them so well, asked Christiana whether the young men who were with her were her husband's sons, and she told him they were, Mnason's neighbors could find nothing better to say than "The King whom you love and serve, make you as your father, and bring you where he is in peace," while Valiant-for-Truth, hearing that Christiana was the wife of Christian, and the four boys his sons, exclaims: "It glads me to the heart. Good man! How joyful will he be when he shall see them that would not go with him, yet enter after him at the gates into the Celestial City"; and Great-Heart says, "The boys take after their father and covet to tread in his steps; yea, if they do but see any place where the old Pilgrim hath lain, or any print of his foot, it ministereth joy to their hearts, and they covet to be or tread in the same."

The unkindly criticism that the Pilgrim abandoned his children is therefore without warrant; on the contrary, he sets every father an example, and encourages them to believe that if they know the Lord of the Way, He will not forget their children.

Mr. Steadfast voices Bunyan's own mind when he sends the message home by Great-Heart: "When I came from home, I left behind me a wife and five small children; let me entreat you, at your return (for I know that you will go and return to your Master's house, in hopes that you may yet be a conductor to more of the holy Pilgrims), that you send to my family, and let them be acquainted with all that hath happened and shall happen unto me. Tell them, moreover, of my happy arrival at this place, and of the present and late blessed condition I am in. Tell them also of Christian and Christiana his wife, and how

she and her children came after her husband. Tell them also what a happy end she made, and whither she is gone. I have little or nothing to send to my family, unless it be prayers and tears for them; of which it will suffice that you acquaint them, if peradventure they may prevail." On which we recall the words of Ambrose to Monica, when she told of her tears for Augustine her son, "Go in peace, it is impossible for the child of such tears to be lost."

When Christiana at the beginning said, "Come, my children, let us pack up and be gone to the Gate that leads to the Celestial City," then did her children themselves "burst into tears that the heart of their mother was so inclined," and when her young neighbor Mercy determined to accompany them, "Christiana then was glad at heart, not only that she had a companion, but also for that she had prevailed with this poor maid to fall in love with her own salvation." This is the thing to be most earnestly desired for all young folk, not to seek to force them into the Way, but to make them "fall in love with their own salvation." No wonder after that that Mercy sang:

Let the Most Blessed be my guide,
If it be his blessed will,
Unto his gate, into his fold,
Up to his holy hill.

Bunyan believed that "young persons might be the subjects of grace," and he knew that his Saviour welcomes them. When Mercy knocked at the Gate he said, "The Lord did give a wonderfully innocent smile," and the Interpreter welcomed them too. "Come, children, come in; come, maiden, come in!" he said. "So he had them to his house," and presently those that attended on the Pilgrims came in. They also welcomed them, "And one smiled, and another smiled, and they all smiled, for joy that Christiana was become a Pilgrim. They also looked upon the boys; they stroked them all over their faces with their hand, in token of their kind reception of them; they also carried it lovingly to Mercy, and bid them all welcome to their Master's house."

And when Christiana had become a grandmother, and with her children and their children had come to the river this side of the Delectable Mountains, they found there in the green meadows a house built for the nourishing and the bringing up of these lambs, the babes of those women that go on pilgrimage. Most notable of all Bunyan's sayings about the children reads: "Also there was here one that was entrusted with them, who could have compassion, and that could gather these lambs with his arms and carry them in his bosom." Now to the care of this Man, Christiana admonished her four daughters to commit their little ones, and with perfect confidence she could say: "This Man, if any of them go astray or be lost he will bring them back again. This Man will die before one of those committed to his trust shall be lost." So they were content to trust their little ones to him. There can be

but One of whom that can be true, but every one of us who has the mind of Christ will desire to be like this Man, unnamed but so well known.

Before the mother crossed the river, she called her children and gave them her blessing, and told them, that she had read with comfort the mark that was set in their forehead, and she said to Mr. Valiant-for-Truth, "I would also entreat you to have an eye to my children; and if at any time you see them faint, speak comfortably to them."

That is what Great-Heart did all the time, revealing his greatness in the tenderness of his care. When the Pilgrims came to the Hill Difficulty, he "took the little boy by the hand and led him up" to the Prince's Arbor where he might rest in safety. Then said Mr. Great-Heart to the little ones, "Come, my pretty boys, how do you do? What think you now of going on a pilgrimage?" "Sir," said the least, "I was almost beat out of heart, but I thank you for lending me a hand at my need. And I remember now what my mother told me, namely, that the way to Heaven is a ladder, and the way to Hell is down a hill. But I had rather go up the ladder to life than down the hill to death." Then said Mercy, "But the proverb is 'To go down the hill is easy.'" But James said (for that was his name), "The day is coming when, in my opinion, going down the hill will be the hardest of all." "That's a good boy," said his master, "thou hast given her a right answer." Then Mercy smiled; but the little boy did blush. Is not that very delightful to all lovers of children?

Every Great-Heart will fight the children's battles, even when they are self-opinionated. In the Allegory the boys went before him until they came within sight of the lions, then they were glad to cringe behind. "At this their Guide smiled and said, 'How now, my boys; do you love to go before when no danger doth approach, and love to come behind as soon as the lions do appear?'" As he smote Giant Grim, he said: "These children though weak shall hold on their way in spite of the lions. They therefore went on; but the women trembled as they passed by them; and the boys also looked as if they would die; but they all got by without further hurt." So they did at another place where Bunyan tells us "the children, some of them, lost their shoes in the mire"; and so they did when they got into darkness, and "the children began to be sorely weary, and they cried unto him that loveth Pilgrims to make their way more comfortable. So by that they had gone a little further; a wind arose that drove away the fog; so the air became more clear."

With his heart engrossed all the while with higher things, Bunyan yet rejoiced in the merriment of youth. When Doubting Castle was at last demolished, even Feeble-Mind and Ready-to-Halt, when they saw that it was the head of Giant Despair indeed, were very jocund and merry. Now, Christiana, if need was, could play upon the viol, and her

daughter Mercy upon the lute; so since they were so merry disposed, she played them a lesson, and Ready-to-Halt would dance. Se he took Despondency's daughter, Much-Afraid, by the hand, and to dancing they went in the road. True, he could not dance, without one crutch in his hand, but I promise you he footed it well; also the girl was to be commended, for she answered the music handsomely." And at another time "as they were going along and talking they espied a boy feeding his father's sheep. The boy was in very mean clothes, but of a fresh and well-favored countenance, and as he sat by himself he sang:

He that is down need fear no fall,
  He that is low no pride;
He that is humble ever shall
  Have God to be his Guide.

Then said Great-Heart: "Do you hear him? I will dare to say this boy lives a merrier life, and wears more of that herb called Hearts-Ease in his bosom than he that is clad in silk and velvet." All of which is excellent philosophy for childhood.

But even the children come into the Valley of the Shadow of Death. What has Bunyan to say of that? He puts his own mind into a boy's mouth. "Oh but, said one of the boys, it is not so bad to go through here, as it is to abide here always; and for aught I know, one reason why we must go this way to the House prepared for us is, that our home might be made the sweeter to us. Well said, Samuel, quoth the Guide, thou hast now spoken like a man. Why, if ever I get out here again, said the boy, I think I shall prize light and good better than ever I did in all my life."

There is still more about the children in Bunyan's writings, but this is sufficient to give direction to our thought, and to encourage us in these later days to believe that the Lord still rebukes those who hinder them to come to Him, and forget that of such is the Kingdom of Heaven. Each one of them in the days of long ago when they came to the Wicket Gate and asked, as Christian asked, whether the Keeper of the Gate was willing to let them in, have had the same answer, "I am willing with all my heart," said he. The answer is the same today. And at the Gate of the Celestial City the answer will be still the same.

I saw the stars of the morning wait
  On their lofty towers to watch the land,
As a little child stole up to the Gate
  And knocked with a tiny trembling hand.

I am only a little child, dear Lord,
  And my feet are stained already with sin,
But they said you had sent the children word
  To come to the Gate and enter in.

The Man at the Gate looked up and smiled,
A heavenly smile and fair to see,
And he opened, and bent to the pleading child—
"I am willing with all my heart," said he.

THE PLACE OF THE SUNDAY SCHOOL IN THE KINGDOM OF GOD

By Rev. Galdino Moreira
Rio de Janeiro, Brazil

Preachers and Christian leaders, and workers of all nations are generally agreed that the basic problem in the world today is that of giving to men and women a right vision of the Kingdom of God. What is this kingdom? Is it not that integral democracy of Christianized lives, which are living in the love and service of God, and receiving the perennial light of his eternal Word? What is the Kingdom? Is it not the bright home of the sanctified family of our Lord? Surely we can say that the Sunday School is the best and most efficient organization of that Kingdom, whose purpose it is to discover those precious lives, perhaps now lost in the fields of this evil world, and to train them for the service of the King.

As a noted factor of the missionary task of the world today, the opportunity of the Sunday School cannot be overvalued. Not only are its teachings efficient to awaken interest in the high affairs of the Kingdom, but its practical methods and organization are surely a greatly appreciated and blessed realization of the Kingdom's ideals. The task of the Sunday School is essentially evangelistic, as the task of the Kingdom is essentially missionary. The Kingdom is dynamic. "Go," embodies its amplified and hopeful program. "Preach the Gospel" is its fundamental message. "To all the world" is its glorious and inspired itinerary. The principles, ideals, and desires of the Sunday School are, in a nutshell, "Every life for God and his Christ."

The results of Sunday School work are really incalculable in arithmetical, financial, intellectual, and moral terms. Such are the services the Sunday Schools are rendering in promoting the aims of the Kingdom of God. Many things the pulpits of the churches cannot do, in that they are limited in function, often closed during certain periods, and to a considerable extent technical in their message, can be done easily by the Sunday School. I am not depreciating the pulpit. I am a preacher; I love it. I know that our beloved Lord has erected the pulpit as an authentic and living voice of righteousness, but I am looking at the facts and they are inescapable. This is a daily experience: Where the Sunday Schools sit with men and women around the open Book, it gives them blessed opportunities of asking questions, advancing objections, raising their doubts, opinions, and intentions. They cannot do that in

the church in the course of the sermon or in any other part of the service. The fact is that sometimes many souls are perplexed by the messages from the same pulpit, without means of getting their problems solved.

There was in one of our Brazilian churches a good man that attended the church year after year, and all the members were curiously inquiring why that man did not profess his faith. He seemed convinced, was always the first to defend the faith, was a cheerful giver, but still he did not have the courage to take his place openly in the church. One day he was present at the meeting of the church session to take his examination preparatory to confessing the name of our Lord.

In the course of the examination the session came to know that this man had been tempted by some mental and moral doubts and that only one week before they had vanished forever through his attending the Sunday School class, where he was providentially enlightened.

Take this one other fact. Three things we can say are the basic and fundamental factors in the promotion and permanency of the Kingdom of God in the world: The Book of the King, the Day of the King, and the House of the King; that is to say, the Bible, the Lord's Day, and the Church. If, therefore, we pause a little and inquire what are the distinctive features and chief aims of the Sunday School, we discover that they are concerned with these three things above mentioned. The Sunday School is the organization of a book, the Bible; on a day, the Lord's Day, and belonging to a family, the Church. Really between the Kingdom of God and the Sunday School exists a vital and close relation.

The Sunday School is also a great agency of discovery. Many energies that have lain hidden and obscure in the church for years are brought to light by the work of the Sunday School. Some four months ago we had in our country our Sunday School Rally Day. In one of our churches one woman brought to the church 256 visitors, another, a boy, brought more than 200. Their latent abilities were brought to light through the Sunday School.

We are accustomed to say that the best time for beginning education is at birth. There is no better means of accomplishing this than the Sunday School. It begins with the cradle. I like to say that every time the Church receives an adult into membership, especially an elderly person, the Church does a problem in division, but when the Church receives a boy, a girl, a youth, a maiden, it does one in multiplication, because all the possibilities are in the making in one that is young and vigorous. The teachings and lessons that are learned in the Sunday School are a real assurance of the future.

In the South American countries generally, the national and official religion of the people is worthless. The boys are educated in the pages of some catechism, the histories of saints, and other superstitions. They

learn to do the "sign of the cross" and do that only for fear of hell.

The Sunday Schools, you see, are doing a blessed work in these lands, giving to the boys and their homes the pure teachings of God and his love.

Very happy indeed is the motto of this great convention, "Thy Kingdom Come." Yes, "Thy Kingdom Come" is the fervent and continuous prayer of every saved soul in the world, of those who are dreaming of the peace, transformation, and brotherhood of the races of the world. These are already tired of trying human ideals, human forces, human remedies, human gospels, and human principles. They know that all these things have failed, are failing, and shall fail. Without God and his Kingdom, without the glorious kingdom the prophets foretold, the eternal Word of God that was with God and was God, there is no hope for the future of humanity. The task of the Church today is the greatest of all those which belong to mankind. As the blessed Church goes on its upward way to Calvary, where glows the cross of our Lord, either it must give its life unsparingly to overcome the forces of the night and of evil, or else be overcome by them, and perish.

To spread the Kingdom of God in the world is the mission of the hour, is the demand of the day. To spread the Kingdom is to train up souls from infancy in Jesus' way of life, it is to find lost souls and make of them saved and sanctified souls; it is to open the old Book, the Kingdom Book, through whose pages are taught the eternal ideals and principles of the Kingdom; to open the Book is to open Sunday Schools in all places. Everywhere.

BROTHERHOOD AND THE KINGDOM

By Nannie H. Burroughs
Washington, D. C.

The Kingdom of God on earth must be built on right attitudes in human relationships. The supreme task of the Christian Church is to teach kinfolks how to get along together, to teach, preach, and practice justice, understanding, peace, and goodwill, the great spiritual and moral forces which Jesus Christ came to set in motion and died to glorify. These spiritual and moral powers are the only forces that can make men "beat their swords into plowshares, and their spears into pruning hooks," and stop nation from lifting up sword against nation, and learning war.

Christ came to teach us how to use these spiritual and moral forces so as to make men get along together in spirit and share the earth and the fullness thereof with each other without having to kill off generation after generation, fighting in world wars for their common heritage. The Bible, which we teach, declares that "We are children of God, if children, then heirs, heirs of God, and joint heirs with Jesus Christ."

We pray, "Thy Kingdom Come"—God's Kingdom, not ours. Then since it is his Kingdom, we must build it according to his plan, not ours.

All men are not only kin, but all men have an equal right to the earth and the fullness thereof. It is God's plan to have them work together in the development of their common heritage. These claims run through the entire Bible. The human family has degenerated until races organize to take from each other their inalienable rights instead of enjoying and sharing with each other their common heritage. They organize to work each other instead of working together.

They set up industrial boycotts. Millions of men are denied the God-enjoined privilege of earning their bread. All denominations are pleading for funds for the missionary enterprise at home and abroad. If Christian people would only lift the industrial boycott and let men and women into shops, factories, and all other employments, on their merit instead of on their race or color, they could work for themselves, and givers to charity would not be strained to support them or their families.

The door of opportunity is shut in their faces because they are of a different hue or different race. It is strange that we shut the door of opportunity in our brother's face and then willingly pass collection plates and feed him on charity. Christian people give generously to charity for a race, but resolutely refuse to give that race employment. If it were not for race prejudice in Christian lands, the money now given to help people who could work and support themselves, if the industrial boycott were lifted, could be used to help God redeem the non-Christian world. But millions of so-called Christians would rather practice prejudice than dispense justice.

The plea of the Christian Church ought to be, "Give every man a chance to earn his own bread in the vocation for which he has the greatest natural bent or technical training." Brotherhood means equality of economic opportunity and not oppression because of color. To deny a man a chance to earn his bread in the field for which he is best fitted, is unchristian, unbrotherly, and ungodly.

The Kingdom of God cannot come until all men are given an equal chance to earn their bread. The battle for the next hundred years will be the battle of brother with brother, to make the one willing to share the earth and the fullness thereof with the other.

The Kingdom of God is not built on race; it is built on grace. The best thing about getting into the Kingdom of God is that you do not have to change your color nor your race in order to get in. Whosoever will—that is, whoever wants to—can get in and, mind you, he gets into the best company on earth. It is therefore the duty of the Christian Church to lift the mind and heart of the world to that high plane and break down the walls of race prejudice. These walls are a device

of the devil for building up a bulwark against the progress of the Kingdom of God.

The Church cannot compromise nor soft-pedal when it comes to the social teachings of Jesus Christ and preaching against human injustices, because it is in his teachings, and in his teachings alone, that we find all of the lofty ideals of human brotherhood and human justice. If Christianity cannot wipe out relentless and prodigious race prejudice, the lofty ideal of human brotherhood is a myth and the Kingdom of God can never come, and God's will can never be done on earth.

Mere toleration of races coming together in meetings like this or subscribing in a perfunctory way to the principles underlying the brotherhood of man and the fatherhood of God can amount to nothing more than putting on the livery of heaven for dress parade, unless we have grace and courage enough to apply thee principles in our contacts and dealings outside of these meetings.

The Kingdom of God will be built when we produce an army of fearless preachers, teachers, and Christian leaders, who have the high courage to teach unpopular truths to their own people and in their own countries. The time has come when Christian leaders must face the fact of human brotherhood without shame and accept the relationship, and all that goes with it, without apology.

In meeting conditions, Jesus Christ followed one hard and fast rule. When he found conditions that needed remedying and attitudes in human relationships that needed changing, he set himself courageously to the task of remedying those conditions and changing wrong attitude. He cleared men's visions. When he met a man who could not see clearly, he worked on him until he made him see every man as a man, not as a Chinese or Japanese or Negro or Indian, but as a man. That is what we will have to do to make the Kingdom of this world the Kingdom of our Lord and of his Christ.

Every wrong attitude which the Church tolerates or condones is a reproach of the Christian religion and a positive hindrance to kingdom building. The Kingdom will come with increasing power when the churches of our day follow the example of our great leader, Jesus Christ, in the field of human relationships.

A world built on race, wealth, and power is built on sinking sand. The slogans, "America first," "Europe first," "Africa first," "Asia first," or anything earthly first, is altogether wrong. The slogan of every Christian nation should be "The Kingdom of God First." Justice, peace, and goodwill are the supreme needs among the children of men. There is no substitute in race, in wealth, in patriotism, in international treaties for these. There is no abiding peace without them.

The hour has come when the Church must make a civilization which is superficially Christian, thoroughgoing, and positively Christian, by the application of his teachings.

There is enough spiritual wealth in the world to build a new world for him. There is enough of the milk of human kindness; enough love; and we have the light from the life of Jesus Christ. Christian people have the material wealth to promote all of the enterprises for kingdom building, but we lack the courage and the love to dedicate and utilize these powers to the full.

The Kingdom of God on earth must be built out of the best in man, the best in ideals, principles, and character. It must be built out of the organized sympathy in man, bending in helpfulness over a sick and wounded world like a good Samaritan. It must be built out of the most helpful in man—out of courageous coöperation. It must be built out of the most Christlike in man—out of sympathy, love, and understanding. It must be built out of the most heroic in man—out of sacrificial service, not by the use of carnal, but by the use of spiritual weapons.

Christian leaders must build the Kingdom of God by finding the pathway to humanity's heart. Jesus Christ marked out that pathway of love and service from Bethlehem to Calvary. It is paved with love, sympathy, justice, peace, and goodwill, and lighted by understanding. It is hallowed with the blood of the prophets and saints of all the ages.

A brighter day is coming. The sun of righteousness is rising on the earth. In every land beneath the sun the Christian leaven is working in the lump. Sun-crowned men and women are rising above race and creed and country, and are giving their influence, their substance, and their lives a ransom for their brothers. They are finding the way to humanity's heart. They are working to build the Kingdom of God on earth. Since we are meeting in America in this Tenth World's Sunday School Convention, and have chosen the lofty theme, "Thy Kingdom Come," you will be glad to know that in this land we have thousands of Christian soldiers who are enlisted to carry on until we have

> Freedom at last for the people,
> Peace and protection for men.

The most courageous and far-reaching adventure in building brotherhood that has been made in the last century in the field of understanding and goodwill among all men, was made by that illustrious, far-visioned American Negro, Booker T. Washington. He taught black and white men the glory and possibilities of working together, and his great contribution is a benediction to the entire world. The work of Dr. Clark, the founder of the great Christian Endeavor movement, Evangeline Booth, and the great army of missionaries and givers and prayers in all lands, is the thing that is bringing the Kingdom of God on earth.

Christian statesmen and Christian soldiers, it is coming, it is coming, the morn for which we pray. Human brotherhood and Christ's Kingdom on earth will be a reality some glad day.

YOUTH'S CHRISTIAN QUEST

By Percy R. Hayward, D.D.
Chicago, Illinois

I. Why do men go on quests?

Why is it, asked the *Saturday Evening Post,* a few years ago, that men seek to find the North Pole, or the South Pole? Why not loiter around the seventy-fifth parallel and claim to have discovered the Pole? Why spend endless years trying to find a cure for cancer? Why not put up some bitter water in a bottle, stick a fancy label on it, call it a cure for all the ills of the world, make a fortune as a patent medicine king, and be called a pillar of society? All right, why not? Why do men and women go on quests?

Because they must! Because when God created them he put something inside the sacred citadels of their souls that compels them to seek, to go forth on quests. Just as he put something into the smallest particle of this oak desk that makes it throb with questing impulse, just as he put something into every star in the sky that keeps it constantly a-search, so too in the soul of mankind he put that mysterious impulse that the poet sensed when he wrote, "To strive, to seek, to find, but not to yield."

II. How has this idea been taken up by the Church?

Now, behold, once upon a time there was a committee! Such news as that should startle you, I am sure, because nothing so epoch-making as this ever happened in the world before! But, nevertheless, friends, this is a committee. It is the most representative committee that ever met to face the problem and the challenge of youth. Do you go to Sunday School? Then there are about seven and one-half millions of youth like you in the Sunday Schools of North America. Your representatives sit on that committee. There are thirty-nine Protestant denominations represented on that committee. The general secretary of the Epworth League and the general secretary of the Baptist Young People's Union are there; the general secretary of the International Society of Christian Endeavor is there; the Boys' Work secretary of the Young Men's Christian Association is there; the Girls' Work secretary of the Young Women's Christian Association is there.

Now this committee has been at work for two and one-half years. It decided that it needed some great challenge, some great ideal, round which to rally the idealism of the youth of the Church. So it took a vote among over eight hundred leaders of youth—adults, mark you. Then it took a vote among three thousand three hundred youth, and the vote of youth completely reversed the vote of the adults. So, then, the committee being made up of adults, voted to follow the vote of—youth; And the result is "The Christian Quest," with a sub-title, "Youth and Jesus' Way of Life."

III. What does the quest mean in the life of youth?

It means many things; more than one brief address like this could ever be expected to present, but there are three things that it does mean, and these I want to set before you briefly.

1. It means that for the first time in the history of the Church adults have ceased to hand over to youth a complete body of bundled-up truth and have said instead, "O youth, let us venture forth together on the quest of larger and growing truth."

There was a day when adults said, "Youth, all you have to do is to listen to us and catch our interpretation of Christianity and you will have all that you need." But it is not so today. We adults know that we have gone only a little way on the long journey of mastering life. We say to you, "Come with us. Let us share together the happy and adventurous path."

2. It means that the greatest discoveries lie out beyond us, in tomorrow.

Will we ever find a cure for cancer? Will there ever be glass that will bend? Does the world have to have a great war about twice every century, or is there a way for nations to live together without fighting in the old-fashioned manner of cats and dogs? Is there any way for the races to live together in a Christian community as brothers and friends, or must we go on forever repeating the riots that we have had in Tulsa, Oklahoma, or in South Africa, or the community upheaval of Gary, Indiana? What is the answer to this question? Only the youth of today will ever have a chance to answer; the opportunity of the adult generation is rapidly passing away with every clock-tick of father time. But youth's chance is coming.

3. It means that just because youth is determined to go forth on the quest of something, the Church has its last chance to make those quests Christian in motive and purpose.

Garibaldi knew what was in the soul of his young red-shirted warriors when he said, "Follow me. I offer you hardship, suffering, wounds, and death." God knew what was in the soul of humanity when he said, "Go forth. Till the earth and subdue it." Jesus knew what was in the souls of men when he said to them, "Seek ye. Seek first. Seek ye first the kingdom of God and the righteousness that belongs unto it." In the soul of youth there is this mysterious something, this inner and inescapable urge that makes them go forth on quests, and all of these knew it; so they set this inner urge to tingling with their own purposes.

Will the Church dare to be as wise as this? Go on quests they will, these youth of our day, but shall the red thread of a sacrificial Christian motive be interwoven with the fabric of their dream?

Let me tell you what I mean.

Some years ago I was a student in a great state university. In that

state one great basis of all its wealth was the abundant coal mines with which God had generously ribbed the earth. In that university I paid twelve dollars and a half for every course that I took, but each course cost the university about twice that sum. The remaining twelve dollars and a half had to come from somewhere. But where? From the endowments of that university; the endowments were given by wealthy and generous and admirable men; their wealth came, some of it, out of the great coal industry; the coal industry could produce wealth only because wages were kept at a certain level; and to keep wages low, or to reduce them, or to fail to raise them meant—what? It meant this—that in some mining town a boy of my own age, nursing in his secret soul a great dream of getting out of the mine, and getting an education, and moving out into a richer life, walked down to the mouth of the mine to read the bulletin board and to give up his dream and go on into the mine, back to the task of picking endless pieces of slate out of an endless tide of moving coal for endless days. And he is there yet—tonight—and his children are now the age of mine—and his seventeen-year-old boy has taken a seat on the coal-breaker, picking pieces of slate out of the same endless tide of moving coal. And if I can go on forever receiving all the gifts that have been created for me out of the sweat of other people's hearts, with no sense of social obligation on my part, what am I, what are you, "but a hideous idol smeared with human blood?"

Christianity can go on ignoring these problems if it so choose. The Christian religion can go on being contented with the sagebrush of the desert edge that I will call creed and intellectual statements of its faith; the Christian religion can be content with the sparse grain of organizational efficiency and financial power; it can go on up the mountain to the timber line of material and scientific attainment; but unless the Church and you youth who are to be the Church of tomorrow are willing to take up the costly journey to the mountain top of a new vision where you can see the sun rise upon a new world, then the Christian religion will lose its last chance to become a really effective force in our world.

What then is the quest? It means this—am I, are you, willing to go far enough up the hill so that we will see? If you go to college, will you see, not an education at half-price, but a coal town boy who gives up his education for you? If you become a teacher of music, will you see, and so create, not the ability of little children to imitate, but to love music, to create it, and so to be created by it? If you become a public school teacher, will you see not the way to make pupils remember, but the way to make them think? If you become the fathers and mothers to tomorrow, will you rejoice, not because your children have made a commercial success, but because they have made a spiritual and cultural conquest? If you become a preacher, will you

see, not your church, but the kingdom? If you become a business man, will you say, not, the world owes me a living, but I owe the world a life? Will say say, not, I am in the world for what I can get out of it, but for what I can put into it?

Will you, will I, go far enough on the far journey to hear God speak to us as the poet said,

Youth, O youth, can I reach you?
Can I speak and make you hear?
Can I open your eyes to see me,
Can my presence draw you near?
Is there a prophet among you,
One with a heart to know:
I will flash my secrets on him,
He shall watch my glory grow.
For I, the God, the Father,
The Quest, and the final Goal,
Still search for a prophet among you
To speak my word in his soul.

THE KINGDOM AND CHILDHOOD

BY MEME BROCKWAY
Philadelphia, Pennsylvania

After fourteen months as your representative in the Orient, I come to you today to express my gratitude for the most wonderful opportunity for service which life has brought me; to give an account of my stewardship, and to greet my dear friends from the Orient who are the guests of this Convention.

My work carried me in service to Egypt, Ceylon, India, Burma, Singapore, China, Korea, Japan, the Philippine Islands, and the Hawaiian Islands. Twenty-six steamers were used. I had thirteen nights of unaccompanied travel on the trains of India and Burma.

I have returned to you with a deepened conviction that the work of the World's Sunday School Association is absolutely essential. In every land I found missionaries breaking under their loads. In these days of reduced missionary budgets, each missionary seemed burdened with the work of three. Their self-sacrifice and devotion are beyond our thinking. They must of necessity turn to the World's Sunday School Secretary for their Sunday School literature and for the preparation of indigenous material for their work.

Nationals and missionaries alike expect and receive from the World's Sunday School Secretary inspiration and practical help through conventions, institutes, and summer schools. Yet, in every land I found this leader with insufficient funds for the necessary travel and for stenographic help. You are asking him to make bricks without straw.

I have come to you in the name of the children of the Orient to ask you to support the work of the World's Sunday School Association; but at Dr. Price's suggestion, I must tell you of the lecture methods.

The work began in Egypt at Alexandria. When I reached Cairo I was met by Secretary Trowbridge, his wife, and a tall, dignified Egyptian gentleman, Sheikh Dewairy, who interpreted for me in their Annual Sunday School Convention. A program had been prepared for me which was participated in by all denominations, including the Church of England.

From Cairo we went on to Assuit, where 2,000 fine young Egyptians have come for Christian education. President Russell of Assuit College asked for two hours' lectures each day for a month, but this was impossible. On Sunday, after visiting five Sunday Schools, well housed and equipped, I went out to a street school for the poorest of the Mohammedan children. New York, London, Glasgow have their slums, and they are never pleasant to describe. We rode in a Ford until we came to a narrow alley, between mud houses. Finally we reached an open space with mud houses on every side. "Here is our Sunday School," the leader said. "But, where are the children?" I asked. The young Egyptian leader blew a horn. Out from the mud houses and from the alley ways flocked the children. One hundred and sixty-five were there in five minutes!

Here, as in our slums, the children were under-nourished, and usually each wore a single, dirty, tattered garment. Many of the girls carried babies fastened on their backs. Black flies clustered on the eyes of the babies and carried the contagious eye disease from one child to another. I saw one little child attempt to raise his hand to brush the flies away; his mother quickly restrained him, for according to their religion it is a sin to take the life of an insect.

Under Secretary Mendis' direction, I gave lectures in the Government Training School for Teachers. He had been there before for he recognized that a government teacher usually is the only one in the village who knows how to read and, therefore, is the only possible leader for the Sunday School to-be. If you capture the teachers, you capture Ceylon.

What is great India's contribution? At once we recall the wonderful training school of Coonoor under Mr. and Mrs. Annett's direction. Here, without cost for board or lodging, come India's young leaders for training in religious education.

We find at Kavali a most unique contribution. Here is a great wall of wire ten feet high, a stockade within which are convicts with their families. All work and are paid. Around are small farm areas for paroled prisoners. It is a great reclamation settlement under Christian control. The children at six years of age are placed in a boarding school near by.

On to Burma, with pagoda bells a-tinkling, yellow-clad priests, beautiful girls, and proud, ambitious young men. Our steamer makes its way up the Irrawaddy River through clusters of purple water hyacinth to Bassein. Here is a great mission school with a modern Sunday School completely graded. Under Miss Tingley's direction there are separate departments for beginners, primaries, juniors, intermediates, seniors, and young people; each with its own program of worship, activities, and study. A class in leadership training is at work upon a standard course.

I have come back with the conviction that every mission should furnish a demonstration of a modern departmentalized church school in action in order that the students, the future leaders in religious education, may obtain an ideal toward which to shape their efforts, and also may secure through practice the technique of conducting and teaching in modern ways.

There are too many Sunday Schools in modern, well-equipped mission buildings which are using the mass-worship methods of thirty years ago. Therefore the Nationals as they more and more assume control of the Sunday School naturally continue the outgrown procedure of the past.

Those preparing for missionary work should be required by their Board to take courses in religious education and to acquire practical experience before going out to their fields. Missionaries on furlough should visit progressive schools; on return they should report to their co-workers recent developments and so keep their own schools advancing. We all rejoice to see the Nationals accepting and claiming leadership, but the missionaries and the World's Sunday School Association must prepare them for this supremely important work.

Departmental separation of children for worship and study is essential even if this means that the beginners must meet under a tree, the primaries outside in the shade of the church building, and the juniors in an adjoining home. The young people must be permitted, yes, encouraged to plan and conduct their own church-school worship service.

Last, there should be in the Orient, as in America and England, more attractive methods of teaching; more appeal to the eye; greater use of pictures and of objects making clear the life of Bible times; and simple blackboard outline sketches. I found clay in India which might be used for modeling. Visual education is one of the keynotes of today. We are all trying to make use of the project principles and self-initiated expressional activities.

China's contribution is notable. Secretary Tewksbury showed me his offices where indigenous lessons, illustrated by a Chinese artist, are prepared.

What is Korea's contribution? At Pyeng Yang I found schools of twelve hundred and eight hundred. Are then their churches very large?

No, but Koreans have solved the problem of limited space in a unique way—by holding a three-hour session, one hour for men, one for women, and one for children. Now their next step must be to offer at the children's hour separate departmental programs for Beginners for Primary and for Junior.

Korea's second contribution makes my heart glad, for their Executive Committee has now decided to employ a specialist in children's work on part time to assist Dr. Holdcroft and Dr. Chung. Theological seminaries are eager for lectures and practical demonstration of vacation and school methods and the time is ripe for this appointment. Korea is awake.

On to Japan, the courteous. What is Japan's contribution to the Orient's program? Three fine summer schools, reaching from the sea to the mountains, are under the direction of Secretary Coleman and Secretary Kitoku. These will probably soon be standardized.

On to the Philippine Islands. There, under Secretary Ryan's leadership, Sunday Schools are coming in island after island. Do you know that this is the first country in the Orient to call one of its own young women to prepare herself to become Director of Children's work? A great contribution indeed. She is here now in this audience, for she seeks a year's training before undertaking this wonderful service.

In the Hawaiian Islands I found many races represented in every institute and in every religious service. Here it seemed in very truth that all will be made "One in Christ Jesus." Under Dr. Erdman's and Miss Hill's leadership, much has been accomplished. Week-day education is now one of the new steps in advance.

Let me sum up my impressions of the Orient in two angles of a single town.

In India, in a Training School for Christian Workers, I met and taught just such students as I found everywhere throughout the Orient; eager-minded, earnest young Christians.

That evening at twilight in a small boat we went up the sacred river. We passed the place where the last Hindu widow was burned alive before that practice became illegal. Now our boat stops before a white marble temple. A white colonnade stretches from it to the water's edge.

There came from the temple the clangor of cymbals. "Look! Look!" said my guide. Upon the surface of the water were turtles, large and small, swimming rapidly toward the landing, for this was the hour when they were fed. Then came sad-faced women who scattered rice upon the water and, kneeling, fastened upon th turtles' backs tiny lighted candles that thus their prayers might be borne out into the bosom of the sacred river.

Again the din of gongs, and white and dun cows at a slow and stately pace came from all the adjoining streets into the open space in front

of the temple. They were fed by the worshippers thronging the place.

There was a louder beating of gongs and cymbals as a strange procession appeared. White clad chanting priests were led by a tall bronze figure bearing a great candelabra of lights. Wild outcries, ecstatic ejaculations, broke forth from the crowd.

The high priest mounted a stone pedestal between the marble columns. He swung around and around above his head the blazing lights, while the priests chanted and the din of the excited worshippers increased.

Suddenly, with the circle of light held aloft and motionless, he stood and waited. Instantly the people threw coins upon the stone at his feet. In angry tones the priest reproached or threatened them until the amount satisfied him.

Now he lowered the candelabra until it was within their reach. Against the dark background, clearly outlined in the circle of light, I could see only hands stretching up into the flames, then quickly withdrawn and clasped in prayer. The worn, wrinkled hands of old age, the strong hands of youth; round little hands of children; wee emaciated hands of sick babies held at the wrist by anxious mother or grandmother. Poor, poor hands! Seeking vainly health, protection from ever present demons, and the simple, denied joys of life!

The high priest, in a suddenly falling quiet, gave a white-clad priest the candelabra who plunged the glowing lights into the sacred river. In the darkness and silence the boat bore us back to Muttra.

To the last day of my life I shall see those wistful, entreating, pitiful hands reaching up into that false light, while we here withhold from them the knowledge of the true Light. Long have we in the Western Continent known the glory of his coming. Oh, I beg you in the name of the children of the Orient! share with them the true light, Jesus the Light of the World, that his Kingdom may come, his joy may shine in the hearts of those of whom he said, "Suffer the little ones to come unto me."

CHRISTIAN WORLD CITIZENSHIP

By Donato G. Galia
Manila, Philippine Islands

The Philippines is a very small country that many of you perhaps do not know, but I doubt if there is any other country in the world where the people know more about other people than we do in the Philippines. Our country is fittingly called the melting pot of the cultures of the East and West, as so in the course of my discourse I shall attempt to give you a partial pen picture of many of you as represented by Spaniards and Americans from the West, and by the Indian, Chinese and Japanese people from the East.

The theme is "Christian World Citizenship," and I shall attempt to answer questions bearing on the subject.

I. What do you expect to see in a Christian World? The simplest answer is that we expect to see the application of Jesus' way of life motivating the individual citizen and dominating the political, economic, social, moral, and spiritual life of the world. To be more specific, in that society, we should find the following conditions prevailing:

1. All the citizens recognize the universal Fatherhood of God and the common brotherhood of man, regardless of race or social status.

2. Every human personality has the same intrinsic value whether he be black or white, red, yellow, or brown, rich or poor, wise or ignorant.

3. The absence of hatred and revenge and racial prejudice or racial discrimination. The law of eye for an eye and tooth for a tooth is displaced by the law of love.

4. The strong bear the burden of the weak and the helpless. "Bear ye one another's burdens and so fulfill the love of Christ."

5. The spirit of sympathy and mutual coöperation, peace and good will emanates from the heart of every individual.

6. The spirit of never-ending forgiveness is exemplified in the lives of the people.

These conditions, I think, are the supreme ideals and the ultimate objectives for which every Christian citizen must dedicate his life and consecrate his money, his time, and effort in the bringing about of the Kingdom of God on earth, which we often repeat, "Thy Kingdom Come."

Now that we have some idea of what we want to see happen and function in a Christian social order, the next logical question is,

II. What should be some of the qualifications of a Christian world citizen?

1. The first qualification of a Christian world citizen is an international mind and heart. A good citizen of any community is one who recognizes the rights and privileges of his fellow citizens. He does not only think of his own personal and selfish interests, but also the interests and welfare of his fellow-citizens. By an international mind and heart therefore, I mean a mind that can think of others and a heart that can feel the throbs of other peoples outside of his country or race.

2. The second qualification of a Christian world citizen is a knowledge and understanding of other peoples, for if he possesses this, he will be tolerant, and respectful towards the customs and practices of his fellow citizens who are different from him in certain ways.

One of the stumbling blocks of successful missionary ministry in any land is ignorance of the customs and traditions and the psychology of the very people with whom they work. Many missionaries have offended the feelings of the Filipinos and alienated them from the

Church by such question as, "Are you a Christian?" That question is out of order in the popular sense of the word in the Philippines, for the reason that 375 years ago the Cross of Christ was planted in our land by the Roman Catholic Church, and that is why it is called the only Christian nation in the Orient, for the overwhelming majority are Roman Catholic Christians.

When Christian world citizens know and understand other peoples, then there would be less or no more exaggeration of national virtues and underestimating and distorting other peoples' defects and vices.

Every nation and every race has its own virtues as well as its vices and defects.

The Philippines, as I said, is the melting pot of the culture of the East and the West. Hundreds of years before Spain discovered our country we had the influences of Hindu culture. This may account for the religious passion of the Filipinos. The Chinese, too, had been in the Philippines hundreds of years before Magellan was born. Spain was there for 375 years, and America is there since 1898. It is, therefore, our privilege to know some characteristics of these people. It is really interesting to know that every people has something good and outstanding.

The Chinese are peaceful, humble, and democratic, and we admire them for their strict economy, their unlimited patience, and indomitable perseverance in business.

From the Spaniards we have learned that as a people they are highly refined in their manners in society, and they have taught our forefathers to use beautiful and flowery expressions.

From the Americans we have learned that they are frank and fair in their dealings with peoples and business-like in all their actions. Oftentimes Filipinos mistake this characteristic for discourtesy if not rudeness.

Of course this is only a superficial study of these different peoples, but the more you know about them, the more will you find that there are many good things, and also many bad things to be found in every people. But the truth and beauty of it all is that when Christ possesses a man's heart and life he has a far more beautiful personality and dynamic power for good for his fellow men.

England has her Livingstone and Gladstone, Germany her Martin Luther, America her Washington, Jefferson, Moody, and Lincoln, China her Sun Yat Sen, Confucius, and Buddha. Japan her Paul Hanamori, India her Gandhi, Sunlor Singh, and Rabindranath Tagore, the Philippines her Razal and Mabini; and so has every race and every nation its own great statesmen and apostles of Christ.

3. The spirit of unity and coöperation. This seems to characterize the consciousness in many mission lands.

Cast away the cloud of Occidental Christianity and let us have the

pure Christ of Galilee. To the Christians of America who are supporting the different mission boards in the Philippine Islands, may I give a note of warning? Nationalism is growing more intense every year. There are already many strained relations between missionaries and native workers in different denominations, and unless you give the native leaders ample freedom and participation in the shaping of policies and greater autonomy in their exercise of initiative and resourcefulness, something serious will happen.

What then is our duty and opportunity?

According to Dr. R. M. Hopkins, "A dollar or a day spent in character-formation is worth a hundred dollars or a hundred days in character reformation." This is an axiom that must sink deep in the hearts of all of us.

Two things must be done:

1. The harmonizing and coördinating of all the agencies that work for peace, justice, and brotherhood, the Federal Council of the Churches of Christ, Fellowship of Reconciliation, Fellowship of Youth for Peace, International Council of Religious Education, and other forces that are seeking to apply Jesus' way of life in every phase of human life.

2. There must be a systematic and well-graded curriculum that shall include the problems of nationalism, race prejudice, social injustice, capital and labor, militarism, imperialism and war. Our duty is to create a new attitude, a new outlook, and a new heart and vision through Christ.

Yes, friends, if Germany could educate her pupils to believe in the philosophy that "might makes right," if the Christians of America could educate her people to believe in the inhumanity of slavery, and in the misery caused by alcohol, so that it could be abolished, so by systematic education of our childhood and youth in the ideals of Jesus, the kingdom of the Lord shall indeed come on earth. The secret of it all is embodied in the song of the angels, "Glory to God in the highest, and on earth peace, good will towards men."

When we give to God the highest glory instead of our national honor and selfish patriotism to country, church, or denomination, we shall be united indeed by the all-inclusive love of Christ.

CHRISTIAN WORLD CITIZENSHIP

By H. J. C. Forster
Melbourne, Australia

Our so-called Christian civilization is not Christian at all, but Pagan. The sooner we recognize this the better, for we cannot try to live lovingly and remain satisfied with things as they are. We have only to contrast the concentration of huge accumulations of wealth (poten-

tial life) in the hands of the few with the poverty of the many to realize that just, like the robber of olden times, the Captains of Industry have entrenched themselves on the highways of men and from their strategic positions levy tribute on all wayfarers, regardless of the results to human life and character

The principles of aggression, self-assertion, and acquisition almost entirely dominate human relationships today. The criteria of success are wealth and display. These things are breeding fear, hatred, greed, and tyranny as bad as in any Pagan age.

In the first place, religion is much more than creed and if the only unity people get is a system of inhibitions, a long list of negatives, how can they grow spiritually? And if creed is necessary, must it be stated only in Anglo-Saxon terms and suited to Anglo-Saxon minds?

The cure for all American racial problems is, I understand, "assimilation." Just what that may mean, I am not sure, but if it means uniformity, and if that were possible, then I think much good would be lost, for uniformity will bring the whole rather below than above the average. I should rather think that some aspect of specialization would be preferable, with an adequate recognition in terms of community service. This would retain the particular values of racial inheritance in tact and avoid the deadening influence of a common level.

Cannot we recognize this great fact? In the countless ages of the past, thousands of races have perished leaving no apparent trace of their existence. Those that remain are a precious heritage to be cherished as our most priceless possession. Every race that exists today does so because it possesses some peculiar quality of character worth preserving, a quality which has given it a survival value, a quality which has made it victorious over the adverse circumstances of countless bygone ages. God forbid that it should be lost.

The duty of citizenship is to recognize this fact, to discover the Key that will unlock these hidden resources and make them available to our own and future generations; to apply the incentive that will release the dormant energies of special racial capacity and set them free to make their own special contribution to the sum of human knowledge.

Our objective in the past has been uniformity; we have worshipped convention. Thank God! it is not necessary to Americanize a Negro before he can become a Christian. It is not even necessary for him to speak English.

One of the finest pieces of work I heard of was in Egypt where Mr. Wilcox, of engineering fame, is spending time and money to give the Scriptures in the colloquial language of the village. The despised slang of the fellaheen may be but a very living speech to them. The gospel in words they know the meaning of, in terms of daily life.

The Power of the Spirit of Jesus set free by intelligent Christian

culture is what the world needs. Culture rightly applied by a whole community, parents, teachers, preachers, business, and professional men, pressmen, and politicians each and all permeated with the idealism of Jesus Christ, this can determine the problem.

A nation's difficulty is a nation's opportunity. Is she big enough for her task, great enough for her opportunity?

America! You started us on this White Australia Policy; will you see us through? Will you lead the way and demonstrate by actual practice the power of Christian Education, to release the potentialities of racial inheritance to achieve the Christian Ideal in daily conduct. Will you help Australia do her part in the great commonwealth of nations? We look to you for guidance. You are twenty to one, you have the experience, you have the wealth, you have the intellectual training, and you have the opportunity here in your midst to demonstrate the power of Christian Culture, to transform human character.

Your problems will be ours; they are already ours. We pray God's guidance on your efforts, that your success may be our success also.

"THY KINGDOM COME"

By W. C. Poole, D.D.
London, England

The theme of this Convention is keyed to the familiar petition from our Lord's prayer. Repeated by Christendom for nineteen hundred years, at long-last it is coming to be understood as never before. It invites us to the contemplation of a subject that involves the moral structure of the universe. Indeed, it challenges us to examine the purpose which lies behind the visible world. If that purpose shall be found to be fellowship then we must give ourselves afresh to the ordering of the kind of society that can make this purpose possible.

Further, we must fervently believe that the thirty millions and more gathered under the aegis of our World's Sunday School Association represents a significant nucleus for permeating the world-mind with this conception. During the sessions of this Convention various aspects of this great theme, such as the mandate, the motive, the method, the message, and the might and majesty of the Kingdom will be presented. It is not my intention to anticipate any of these specific presentations, but to content myself in emphasizing a few of the truths relative to the theme itself.

Obviously the possibility of realizing this petition of our Lord is related to the structural truth of the divine universal Fatherhood; and the capacity in the human race, aided by divine power to do the will of God on earth as it is done in Heaven. If, during this Convention, we catch the radiance and experience the glow of Christ's

unquenchable faith, it will send us back to our tasks fortified with the august conviction that God is undefeatable. Jesus gave back hope to a despairing world because he brought it face to face with God. For him faith in God carried with it, as inherent in its very nature, a certainty of God's victoriousness. On the foundation of this triumphant certainty he fashioned the new fabric of society. The dominant note of the New Testament is the sense of the limitless human possibilities in the transforming power of the Spirit of Christ.

Christianity is the will to power. "To as many as received him to them gave he the power to become the sons of God." And it is obvious that the secret of all power and effectiveness might lie in a right relationship to the creative and sustaining will upon which we, and all living depend. Our supreme need is power rather than knowledge, dynamic rather than diagnosis. Our generation is troubled by a certain pathetic moral impotence. Our limp benevolence needs some new galvanizing force to make it taut and vital and effective. There is no lack of aspiration and good-will; power to achieve is our need. We have a form of godliness, but often deny the power thereof. Our chief interest as we pursue our theme will be to examine its claim as being a conception of life sufficiently ample to focus our contemporary life, and relate it, with the known past and the unknown future, to a well-known God.

I. *The Kingdom Idea.* Jesus began his ministry by proclaiming the advent of the Kingdom of Heaven. It is, therefore, a matter of paramount importance to ascertain the significance of the Kingdom in his teaching like the saints and seers who had gone before him. He sought to bring men under the rule of God. It was not the form of his gospel that was new, but its content. He spoke of the Kingdom of God, or, as Matthew records, the Kingdom of Heaven. It is generally agreed that the expression refers primarily to God's Kingship, and secondarily to the community or sphere in which this is realized. The two ideas are combined in the phrase, "The realm of God." Jesus spoke of his realm as the "Kingdom of Heaven," because in Heaven the Kingship is already complete and from Heaven the forces come down which are to establish it on earth. The Kingdom of God, then, is the divine community in which the will of God will be perfectly realized, through the acceptance of the mind and spirit of Christ. It has an individual meaning in that it is within men. It is also world-wide, embracing all the nations of the earth. Capable of a fulfillment in time, it will find its true consummation in the world to come.

Among the Semitic peoples which got beyond the mere tribal stage and developed a tolerably organized state the Supreme Deity was habitually thought of as a king. The acceptance of their national God did not involve a denial of the existence of the gods of other peoples, but the authority of each god was confined to his own subjects.

There is nothing more remarkable in the history of religion than the gradual differentiation of Israel from the surrounding nations by reason of its spiritualizing, moralizing, and universalizing the conception of God. The early nomads and peasants may have been henotheists, but by the time the Hexateuch was complete, the current was setting strongly in the direction of Monotheism. Implicit in Monotheism is the concept of internationalism. Moreover, as the ethical sense became keener, Israel came to understand God's interest in other nations. Isaiah became, in due time, the prophet of universalism and clearly showed that Egypt and Assyria were also a part of the divine heritage. Acute colliding nationalisms were consistent with Polytheism but under Monotheism something of an international outlook was demanded.

The Book of Jonah written later on furnishes a withering impeachment against the curse of immoral nationalism. The idea of progress that runs through the whole teaching of Jesus is that of the transformation of humanity through the activity of the mighty saving energies of God in response to human faith.

II. *Christ and His Kingdom.* We cannot be too often reminded that the world into which Christianity first came was extraordinarily like our own. The more we know of the conditions—political, psychological, and religious—of the first century of the Roman Empire, the more striking grows the parallel between them and those in which we live. Like ours, the world into which the new faith came was crushing men by its complexity. It was a war-weary world, baffled in its attempts at reconstruction. It stood irresolute and timid, dazed by vast and bewildering transitions. Three hundred years before Christ was born, Alexander the Great had attempted to unify the world on the basis of a common culture, and half a century before the Prince of Peace was born, Julius Caesar had attempted the same task on the basis of a common law. Mommsen, the historian, reminds us that the world into which Jesus was born was so old that even the mighty Caesar could not galvanize it into life. On every hand there was a note of disillusionment and an ache for redemption. People were lost in a kind of vague cosmopolitanism. The loneliness and bleakness of their isolated individualism made them long for some fruitful fellowship. Neither the way of the Stoic nor the Epicurean would suffice. Even Neo-Platonism had lost its charm. Nature, religions, and mystery-cults allured only to destroy. Into this disintegrating and dissolving world came Christianity—which was neither a creed to be accpted nor a philosophy to be affirmed, but rather a life to be lived. And so cohesive was its social character that a generation after it was first promulgated Paul spoke of Christ as the one in whom all things hold together. The Kingdom of God which our Lord preached in Galilee is through and through a social salvation. He wanted to rebuild

society from its spiritual foundations upward round the new controlling principle of the true reality of God. Religion for him meant doing the will of God—doing it, not with labored reluctance, but with joyful acquiescence. He knew that what was chiefly wrong with the world was a wrong idea about the character of God. He went about awakening in men a new sense of expectancy based upon a renewed belief in God, the God of Christ. Winsomely he enlisted men and women in an adventurous service in the restoration of the world. Jesus abolished the divinity of distance and made fellowship the supreme attribute of God. With heroic simplicity he risked his mission on the earth and founded his title to be ruler of men upon letting them be familiar with him. This is the most daring adventure in the history of truth. The gospel consisted of knowing him. Redemption consisted of living with him. Salvation, impossible as an act, became possible as an acquaintance. Christ staked his life to show that Love is true, and the resurrection proved that he was right. The whole hope of Christianity in its proclamation of a world-fellowship rests irrevocably on the Resurrection. If our citizenship is truly in heaven, where we happen to be living for a few years becomes only relatively important.

III. *God in History.* Once you accept the idea of the Incarnation in however undefined a form, you are committed to some attempt at a philosophy. If God is present in the time process, in the actual events of a human life, then the whole process must in some way or other be brought into relation with God. For if God can reveal himself in man, then human life can be no accident: as the bearer of eternal values, as the focus of a divine self-disclosure, it must be part of a divine plan. It has been pointed out to us that this was Paul's line of interpretation. To his thinking "man was no mere by-product of life washed up by blind cosmic forces on the tidal beaches of evolution. He is something planned and designed by God, the object of an eternally-willed plan. Behind this world there is one whom we know, whom through Jesus we can approach as God." Thus the fact of Christ drives Paul back from the actual moment of his appearance into the historic past, and, again, out into the distant future. It makes it impossible to regard the story of man as just one thing after another. It evoked, perhaps for the first time, what we call today the sense of history—the idea of a purposive, developing process through which a creative plan is being realized. The great achievement of Christianity, alike in the realm of doctrine and of life, lies in the fact that it grounds its persuasion of the ideal relation of man to man in the nature of God. The Brotherhood of Man is the corollary of the Fatherhood of God.

The futility of other ethical systems and of many admirable maxims of noble men arises from the fact that they lack any constraining motive, or any motive sufficient for the purpose in view: they remain cold

and unpractical even when they impress us with their beauty and truth. Christianity broke down the selfishness of human nature by revealing a God in whose heart the cross was a perpetual experience; it was the story of a love which suffered in order to save that created the religion of redemption. It is the falsest of falsehoods, to say as some are trying to say, that the tragic World War demonstrates the failure of Christianity. Every honest man knows that it was brought about by trampling upon fundamental Christian principles. Its root-cause was the denial of love as the basis of life and the exaltation of egoism as life's constraining motive.

The world is a moral order of which God is the Head. It reacts upon men as they respond to the opportunities which life presents, in blessing as they follow the highways of mercy, faith, and justice; in cataclysm and doom, as they follow the low ways of materialistic selfishness. The hell of the present hour is but the result of the God-denying selfishness which has dominated the world so long. We need not wonder at the corruption of public and private life when the ethical basis of conduct is openly derided. Our failures at peace-making are directly due to the absence of any spiritual valuation of human affairs. The war-mind has effectually paralyzed all attempts at reconciliation. Disarmament remains a dream because the leading nations are not prepared to disarm their minds. Selfishness is no new thing in human nature. Yet it seems organized now in a way it has not been since the days of the Roman Empire. It is the secularization of life which marks off this age from the ages which preceded it and which gives it a characteristically pagan tone. The standards of value are made in the money market. Mammon is the god of our time. Our civilization is frankly self-regarding in its motives. Antagonism, not altruism, is the basis of our civilization. Competition is the weary road by which humanity has chosen to march to its destiny. Obviously the dominant motives of civilization lie beyond ethical control. According to popular current philosophy the conception of altruism as an evolutionary force in civilization is "biologically false"; the only instinct which is sufficiently universal to supply the motive for exertion in civilization is the desire to acquire in the competitive struggle.

IV. *The Kingdom of God and Our Lesser Loyalties.* We see then that the purpose that controls the world is a Will to Fellowship. God wills friendship, because ultimately fellowship is the life of God. The historic life of Christ and emergence of the Christian Church furnish the key to the meaning of human history. Christianity does not seek to organize a world-state by detaching men from their local loyalties. On the contrary, it seeks to make more fruitful and abiding every intrinsic loyalty by rooting it in a super-loyalty. No addition of

particulars can ever result in a universal, but a universal can and always must express itself through particulars.

Right here we discover something else. While "making the world safe for democracy" was a magnificent adventure, we now know that a more thrilling challenge confronts us—that of making democracy safe for the world. It is not enough to democratize industry, commerce, and social usages. We must spiritualize them. Group loyalty has reached a psychological *cul-de-sac*. Our religious patriotism has got short-circuited. There is no way out into a larger loyalty until the sentiment of the opposing groups is centered around some new and wider interest in the pursuit of which they can come together. The Jew and the Greek came together when constrained by the love of Christ. The Cross had slain the enmity. Nationalism and the color bar, the two most urgent issues of civilization, present at bottom precisely the same challenge. No statesmanship, no economic forces, can deal with the ultimate psychological facts, apart from which no solution is conceivable. The question is what can slay the enmity? Group-loyalty is essentially self-centered and is indeed the very opposite to what Christianity calls "Fellowship." Group-loyalty is, in the nature of it, exclusive; for antagonism to other groups is inherent in the whole conception. But fellowship is, in the nature of it, inclusive; for it is essentially God-centered and, as centered in the universal, it embraces all mankind in its horizons. It is, therefore, inherently evangelistic, knowing that its life is incomplete until it is shared by the whole race of men. The real meaning of Christianity is the exhibition of a developing and creative life. Christ is the focus of a cosmic tendency, the divine eternal life personified. Likewise the Church is not a rigid and fixed organization but the dynamic, developing expression of a creative world-purpose broadening out into ever wider circles and embodying itself in different forms as its fuller meanings are declared. The new fellowship is fashioned out of transfigured personalities.

V. *The Fellowship of the Holy Spirit.* Any impartial deduction from world history reveals the fact that civilization is a unity. It is a collective achievement, a common heritage, a joint responsibility. Particularly about our times there is an inevitable togetherness. We are bound up with the Almighty in the bundle of life. When, in the fourth century, Augustine saw the Roman Empire crumbling all around him, he looked away to the City of God rising out of the ruins in eternal splendor and his vision has inspired the centuries. Likewise, John Bunyan in the seventeenth century saw around him the follies and failures of the reign of Charles II, but he dreamed of another city, whose walls are jasper and whose gates are pearl, and after three hundred years his dream is still our inspiration. So today, amid the crash and chaos, let us look beyond the things that are seen, and

affirm our faith in the Kingdom against which the gates of hell cannot prevail. We pray and plan and work for the coming of Christ's Kingdom. It is more than meat and drink. It is righteousness, joy, and peace in the Holy Spirit. It is more than economics, and organization, and metaphysics. It is a spiritual Kingdom—a Kingdom of peace and of growth. At the center of that Kingdom is a person, and that person is our Lord. Nothing less than the mind and spirit of Christ can secure us a place in that expanding realm. The Kingdom of God is not in word but in power, not in talk but in doing things.

And how do men or churches enter the Kingdom of God? There is only one pathway. When Christ began to preach he uttered one great cry (remember that to repent is not to weep and moan)—"Repent ye, for the Kingdom is at hand." The word repent means change of mind. Not a change in organization or formulae or ritual, but a change of mind. The one primal need of our bewildering world is a change of mind. But men say, "You cannot change human nature." The fact is, human nature is the only thing you can change. We cannot change the laws of the physical world. The ebb and flow of the tides, the force of gravitation, the procession of the seasons, the stars in their courses, the attractions and repulsions of atoms. But the loves and hates and purposes of men can be, have been, must be changed. Christ finely held the balance between the individual and the social. The Second Commandment is like unto the first; we must Christianize men in their relation; that is, as members of the social order. We must not merely help the slave, but abolish slavery; not merely reform the drunkard, but abolish the saloon; not only abate fratricidal strife, but outlaw war; not only gain converts, but establish them in such right relations to one another as to constitute a Kingdom.

In a word, personality and not property must be put first. Conscience must come before coupons; duties before dividends; man before money. Our generation must put its faith in ballots rather than bullets; in law rather than war. Friendships are surely a better protection than battleships, and service more elevating than self. Our patriotism must be purged of contempt for other people, and our much prized word, liberty, must be defined not as the right to do as we like, but the right to do as we ought. May the spirit of the living God descend upon us and by creating within us a great expectancy, save us from the most baneful of all unbeliefs, "skepticism" about the recoverability of human nature under the grace and by the power of Christ. The man who says wars will never cease is a blasphemer and condemns mankind to hell. He is an enemy of the race, for he cultivates despair and cripples the will to reform. We must wed our idealism to hope, and not to despair. For when our ideals are wedded to despair, the result is anarchy. When our ideals are tied to hope,

the result is democracy. The Kingdom of God is without frontiers.

The alternative to this conception of "The Kingdom of God on Earth" stirs the deeps within us. It means confusion worse confounded, death recrowned, pestilence revived, a long shrieking, then dumb—then the great silence. As we stand on the threshold of this great Convention, let us affirm our faith in the "Kingdom of God," and pledge our lives to its realization.

The spiritual tides are rising. The Kingdom is coming. The child in the midst is the guarantee of a new tomorrow. The watershed of divine grace is creating reservoirs of energy. Niagaras of spiritual power await our recognition and utilization. More people than ever before are sanely engaged in mobilizing the world's resources in the interests of peace and goodwill. One-third of the seventeen hundred million people living today are under twenty years of age. Give us the childhood of this generation before it is vitiated by the virus of national hate, warped by sectional prejudice and corroded by social animosity and we will hand over to you a race of brothers in the next generation.

We go out courageously and cheerfully to help to make, not rivals and victors, but brothers and comrades. It is a task of stupendous difficulty but our resources are magnificent.

The world is our parish. The risen Lord is our inspiration. Personal allegiance and loyalty to him is our dynamic. I repeat, the tides of spiritual power that mark the Kingdom of God are rising. Their irresistible energy is transfiguring the moral landscape of the world. Despite the east winds of malice, and the tornado fury of human passion and pride, the tides of the spirit—refreshing, transforming, uplifting—are rising and are sure to win.

THE KINGDOM AND YOUTH

By Daniel A. Poling, D.D.
New York City

I am reminded of the story of a little girl who was told by her mother that her grandmother suffered greatly with rheumatic pains during the rainy season and she must be quiet. That night when she said her prayer, she remembered her grandmother and her pain and she ended her prayer with "And, dear Lord, make it hot for grandma." There are too many people who seem to think that is the all-inclusive prayer of young people today, that their desire is to make it hot for the rest of us. They make boys and girls the scapegoat for all that is wrong with things. Fathers and mothers, they have received us and our contribution straight in the face, and we need every day to stop slandering our sons and daughters, and to watch our own steps.

I listened to a man who was speaking before the United States Senate regarding the drinking habit of girls and boys in his city. He said

he had seen young people drinking promiscuously in his own city. He condemned the young people of today in general because a few whom he knew were doing what they should not do. We need ourselves to remember that a few make the noise that indicts the many.

In March, 1919, I found myself on the upper deck of the *Aquitania*. There were many soldiers on board, coming back home from the war. The next day one of the great newspapers printed a story that thousands of the boys, in protest to the prohibition movement which had been made while they were away, had sung, "How Dry I Am." After investigation, I found that an ambitious newspaper man had created the situation, and so that group of a few misrepresented 10,000 homecoming men on the transport! We hear the song, we hear the flash, we carry the echo of the multitude. We forget the serious-minded people who are going about their tasks in an earnest manner. I have been heart-broken by things I have seen among young people, but these do not lead me to bring a general indictment against the young people of the nation. What I have to say today is after all a simple statement of experience. If there is anything of science about it, let it be the science of practical psychology.

Yes, the few misrepresent the many, but remember, young people have never been more intrinsically finer than they are today. I say that because I take it that I am talking to those who are leaders of youth. Prepared are they to lay down their lives in hard places of the world. Prepared are they to bare their shoulders to great sacrifice. We talk about their clothes, their hair, the little things they do and we forget that the things they seek are no worse than the things sought by young people of former generations. As far as I can see their clothes are more sanitary, more sensible, more healthful, more beautiful than they have ever been in the history of the world.

At Oberlin a campus committee was appointed to investigate smoking among girls in the school. A secret vote was taken and it was discovered that too many of the girls smoked; not fifty per cent, not twenty-five per cent, not twenty per cent, but too large a per cent. And then a young lady, beautiful of face and form, beautiful of character, set about to remedy the situation. Some time afterward another vote was taken and not a single vote was cast asking for a change of the laws of the school which prohibited smoking among young women. Under the leadership of that courageous young woman the thing was accomplished. And I say to you, it took more courage for that girl to do that than it takes for me to make a speech about cigarette smoking in this audience today.

Now, what do we owe youth and the Kingdom? Well, what do we owe? I submit that first of all we owe them a good example and sound leadership.

A young girl came to me to ask me what she could do to help her

mother quit smoking. She had learned from the family physician that smoking was ruining her mother's health. The girl herself had quit smoking to set a good example before her mother. She was doing a noble thing, but what of the mother? We of this generation owe the children a good example. Let no man tell you that young people despise the leadership of age when it is brought to them in the right way. They want our leadership. But listen! it must be the leadership of experience. We must tell them what we know, not so much with our words, but with our living. That is just about the biggest task that we have.

In the second place, we owe them a level-best effort toward an understanding. I did not say that we owe them understanding, for we cannot understand them. Young people are not understood. You know what I mean. You never were understood in your youth. You knew you were not understood. You knew that you were going out to do things that had never been done before. Those who met you with a fine, warm smile and tolerance were the ones that lifted you, and youth is just like that. We must try to see life as they see it.

We had taken the bus for a family airing and while I read the paper my little seven-year-old girl read the signs. She read the advertisement of a tooth paste. "Look, Daddy, look!" I looked up and said, "Yes, the little boy is brushing his teeth." The vibrations of the car caused the brush in his hand to vibrate. "But you don't see, Daddy!" "Yes, the little boy is brushing his teeth properly, as Mother taught you to do." "But, Daddy, you don't see yet. He has nowhere to spit." That's just it. I didn't see. And too often we do not see, and what is worse, too often we do not try to see. We see what we see and we are determined to see what we see. And we forget that their eyes are more searching than ours. If you listen they will tell you what they see.

Now it will take time to have this understanding. You must give young people time and remember that all time belongs to the Kingdom anyway. If this youth problem is the problem that we say it is, then we must give it more time than we are doing.

We say the greatest asset of the world today is the young people. Do we act that way? We owe the young people our confidence. Faith begets faith. Men become greater than they are because men have faith in them. Have faith in young people. But you say, "Must we close our eyes?" No, keep your eyes open. It will be impossible then not to have faith in them.

Has the Church of Jesus Christ ever invited young people to participate in an ordeal that found them lacking in courage to accept the challenge? Have faith in them because of the demonstrations of the past. I scarcely know where to begin when I begin to put my trust in boys and girls. Have faith in youth, they will not fail you!

I visited the home of a friend whose little fourteen-months-old boy, when asked to do so, proudly lifted his little red chair for me to see. Then he went across the room, and, clasping his little arms around the post of the piano, he tried with all his might to lift it. He will lift it some day. The task of lifting the world to Jesus Christ is the only task big enough for the young people of today.

When the call came, our boys went bravely to war. They were not wanting in that crisis. Now we have given them a greater task, the task of winning peace. They are taking it.

Let us not try to make the work of the Kingdom easy. Let us not try to make it soft. The more impressive we make it the more willing are they to accept the challenge.

This is a wonderful Convention because the task is a world task. We must go side by side; we must go shoulder to shoulder. We must take up the one great problem without prejudice and work together. Only such a purpose can win.

Young people in 1911, mere boys and girls, gave America the slogan that I imagine did more than any other one thing to write the Eighteenth Amendment, "A saloonless nation in 1920." We did not believe it. The older folks did not believe it. It was the unreasoning enthusiasm of the youthful devotees that brought it to pass.

And in another crisis I see them rising from all the organized bodies of our union. I see them marching. We have discovered that the war is not over. A greater cause is on. We fight not only for the Eighteenth Amendment, we fight for prohibition in the whole world. The East and the West look to us. Wait for our answer. Is this the greatest social experiment in the history of the nation, or are we to see it go forward until it becomes the practice of the American people? The challenge is to us of the organized Christian churches.

One more thing. Youth and the Kingdom. What do we owe them? What does this world owe them among other things? We owe them Jesus Christ. The program of his task? Yes, all of that, but we owe them Jesus Christ. In our daily life? Yes, in the things that we do as we teach them. Yes, in the effort to Christianize more and more the social order. Yes, in order that there shall be right relations between the races and the groups in the nations. In order that we shall set in motion the machinery for the peace between nations. His program is all-comprehensive. Let us make it more personal. We owe the young people of the world, if they are going to carry this task for us, we owe them Jesus Christ himself, who is the only hope and who is the only adequate solution.

We have discovered one thing. We have discovered in the sky these words, "Without Me you can do nothing." We have come failing with our own plans and now we understand he is indeed the only sufficient Saviour.

What is his appeal? I had breakfast with Mr. Channing Pollock. Mr. Pollock told me this: "Once when in the company of Mr. Boswell King, Mr. King asked me if I ever read the Bible. When I answered in the negative, he looked at me and said, 'You are a fool.' That night I read the Bible. Before I had read the Gospels twice I was passionately in love with Jesus Christ." We owe youth an introduction to Jesus Christ. Give them a chance through us and our plans and program to see Jesus Christ and things will come right, for he has a way with young people.

BEGINNING AT JERUSALEM

By Luther A. Weigle, D.D.
New Haven, Connecticut

For the two weeks ending with Easter of this year, there dwelt upon the Mount of Olives, without the walls of Jerusalem, a group of two hundred and forty men and women who had come together from fifty-one countries to discuss the meaning of the Christian missionary enterprise and to seek the leading of the Spirit of God.

This was a meeting of the International Missionary Council, a permanent, responsible body which brings together into coöperative action the various national conferences, councils, and associations of Christian churches concerned with the missionary enterprise. Twenty-six national organizations are associated in this body. They include, on the one hand, organizations of societies which have been sending missionary aid, such as the United Missionary Council of Australia, the Societe Belge de Missions Protestantes au Congo, the Deutscher Evangelischer Missionsbund, the Conference of Missionary Societies in Great Britain and Ireland, and the Foreign Missions Conference of North America (United States and Canada); and on the other hand, organizations of Christian churches in lands which have been receiving missionary aid, such as the National Christian Council of China, the National Christian Council of Japan, the National Christian Council of India, Burma, and Ceylon, the Council for Western Asia and Northern Africa, the Evangelical Union of the Philippine Islands, and others.

The distinctive character of the Jerusalem meeting is indicated by the fact that one-half of the delegates came from countries which have been receiving, rather than sending missionary aid;—and by the further fact that the great majority of these were natives of the countries which they represented. This was in striking contrast to the Edinburgh Conference in 1910, where the younger churches of the mission fields were represented by only twenty-six of the twelve hundred delegates.

The International Missionary Council has been meeting every two years. In 1926 it was decided to bring together at Jerusalem a larger

body of representatives than usually attend its meetings, to invite a certain number of persons to serve as "coöpted members" because of their special experience in various fields of the Council's interest, and to prepare for the meeting by two years of definite research, discussion in group-meetings in many lands, intellectual labor, spiritual discipline, and the fellowship of prayer. The hope was that such a meeting might "face the total world-situation and arrive, through corporate fellowship and thought and prayer, at a Christian world outlook, a prophetic vision of the task to be done, a fresh grasp of our Faith, and a statesmanlike conception of the processes by which it might be achieved." That this hope was realized, I fully believe; and I count it one of the great privileges and responsibilities of my life to have shared in a meeting that promises to be of so far-reaching and deep significance.

Many conditions made such a meeting desirable. The widespread criticism of Western civilization and the rising tide of nationalism in all lands have thrown doubt upon the worth of Christianity, engendered pride in the perpetuation of indigenous cultures, and gone far to rehabilitate old faiths which had been pretty severely handled by the progress of modern science, philosophy, and history, but are now rallying their strength. Throughout Asia things that are Western have suffered a heavy slump. It is necessary to defend ideas and institutions that are associated with the West from attack; if felt to be true or good, it is no longer, in the popular mind, because of their Western origin or connection, but in spite of it. The study of comparative religion and the general acceptance, understood or misunderstood, of the principle of evolution, have made it impossible for most folk to believe that truth is confined to Christianity and that other religious systems contain nothing but error; and have raised such questions as whether all religions are not after all upon the same road, whether each people may not be assumed to possess the faith which is best adapted to its genius or stage of development, and whether it may not be a disservice to seek to transform that faith or replace it with Christianity.

To conditions and questions of this sort, which affect the general public, are added certain conditions within the world-wide Christian fellowship. The younger churches, which were established by missionaries and have been maintained by missionary aid, are growing up. No longer children, they have reached adolescence, and some of them a measure of maturity. They are less dependent than they once were upon missionary initiative, direction, and control. This is as it should be. The organization of National Christian Councils and of self-controlling, indigenous Christian churches in the countries which have been receiving missionaries, is evidence of the success of the missionary enterprise, not of failure. But these churches are not ready to dispense entirely with the help of missionaries; and they still need the gifts of the older churches. So problems of adjustment arise; it is

necessary to find ways whereby the coöperation of older and younger churches may be made most effective.

The Council which met at Jerusalem was a working body. Extended papers on all of the principal topics to come before it had been prepared beforehand, printed, and distributed in time to receive considerable discussion before the delegates left their homes. These included papers by competent students of each of the great non-Christian religions, comparing them with Christianity. The discussions assumed that each delegates had studied all the papers. There was no oratory, no attempt to sway the group by eloquence or appeal to emotion. There was plain, straightforward talk, with the utmost freedom and frankness, both in the more formal plenary sessions, and in the less formal hearings and section meetings. The first week was devoted to getting the whole situation before the Council, the second week to work in committees and the adoption of the final reports.

Six major fields of discussion engaged the attention of the Council, besides other subsidiary or correlative topics. These major fields were: (1) What is the message of Christianity to the world today, and what is the motive, under present conditions, to Christian missionary service? (2) The relations of the older and younger Christian churches. (3) The place of religion in education and the relation of religious education to evangelism. (4) The bearing of Christianity upon social and industrial questions. (5) Country life and rural needs. (6) The bearing of Christianity upon the problem of race relations.

The significance of the Jerusalem meeting lies not so much in anything there accomplished as in what will follow. It was not an end, but a beginning. It brought about a clarification of the situation; it greatly promoted mutual understanding; and it considerably furthered international Christian coöperation.

The outstanding feature of the meeting was the new point of view which it implied and expressed—the point of view which regards the missionary enterprise not so much as something which the older churches do *for* other peoples, but rather as something which they undertake to do in partnership *with* the younger churches. If the spirit of Jerusalem spreads throughout the mission boards and the churches generally—as there are good reasons for believing that it will—the next few years will witness a gradual re-orientation of the whole missionary enterprise. "There is possible now," ran the report on this subject, "a true partnership enabling the older churches in an ever-increasing degree to work with, through, or in the younger churches. . . . The indigenous church will become the center from which the whole missionary enterprise of the areas will be directed." Delegates from the West were much impressed by the glimpses which the meeting afforded of the strength of the younger churches and of the intellectual and spiritual quality of their leadership. It was evident that there are

in most lands groups of native Christians ready and competent to stand shoulder to shoulder with Christians in other lands, in a common devotion to the cause of Christ and in united effort to meet in his spirit the difficult problems of modern life.

A second outstanding characteristic of the meeting was its revelation of our essential spiritual unity in Christ, a unity which transcends all differences of race, language, nation, theological doctrine, or ecclesiastical polity. There was considerable apprehension, before the meeting, lest it might issue in a vague compromise between Eastern and Western cultures, and a patched-up religion made of elements taken from each of the historic faiths. Some of the delegates went so far as to hold a preliminary meeting, and to draw up a paper warning us against the dangers of "syncretism."

This apprehension was soon seen to be unfounded. It was generally agreed that the most notable of the reports adopted by the Council was that on "The Christian Message," which dealt also with the motive of the missionary enterprise. The message of the missionary, it asserts, is Jesus Christ himself. "He is the revelation of what God is and what man may be. In him we come face to face with the Ultimate Reality of the Universe. . . . We believe that in him the shackles of moral evil and guilt are broken from human personality and that men are made free, and that such personal freedom lies at the basis of the freeing of society from cramping custom and blighting social practices and political bondage, so that in Christ men and societies and nations may stand up free and complete."

The true and compelling motive of missionary endeavor, the Council asserted, is the impulse to share the life and power which we find in Christ. "We believe in a Christ-like world. We know nothing better, we can be content with nothing less. We do not go to the nations, called non-Christian, because they are the worst of the world and they alone are in need—we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be re-made after this pattern of Christlikeness. . . . We believe that men are made for Christ and cannot really live apart from him. Our fathers were impressed with the horror that men should die without Christ—we share that horror, but are impressed with a deeper one—the horror that men should live without Christ."

A third outstanding characteristic of the meeting was its fearless willingness to face hard facts, and its courageous effort to apply the principles of the Gospel of Jesus Christ to the solution of the baffling problems of modern life. It was well said that the great missionary conference at Edinburgh was concerned with sending the Gospel to geographical areas where it had not yet penetrated; the meeting at Jerusalem was primarily concerned with those great areas of human life

to which it has not yet been fully applied. In no respect was the progress made by this meeting of the Council more noteworthy than in its deliverances concerning economic and social injustice; concerning the exploitation of lands and peoples by profit-greedy industrialism; concerning the needs of country people, and the relation of agriculture to human welfare; concerning the undesirability of gun-boat protection for missionaries; concerning the renunciation of war as an instrument of national policy; and other grave, concrete issues of the present world-situation. Many topics were discussed that only a few years ago would have been thought to be quite outside the purview of a missionary convention. One or two delegates were heard to remark that they thought we had better get back to "spiritual matters." But even they did not express any dissent upon the floor of the Council. The definite assumption of the meeting was that Jesus Christ seeks to redeem the whole of life, and that even the staggering problems and wrongs of today do not lie beyond the power of the Spirit of God, as he moves the minds and hearts of men. It was seen that the individual social gospel and the gospel of individual redemption are indissolubly associated; and that no issue which bears vitally upon the moral well-being of mankind lies outside the concern of the Christian churches coöperating in the missionary enterprise.

Finally, the meeting of the Council was noteworthy in the amount of attention that it gave to Christian religious education, and in its firm conviction that religious education must henceforth occupy a primary place in the missionary enterprise. Affirming the principles that religion is an essential factor in education, and that education has an essential place in religious work, the delegates faced such practical issues as: (1) The relation of governments to education, especially with respect to the maintenance of religious liberty and the freedom to afford adequate religious education to the young. This subject was particularly pressing, in view of the recent Broussa incident, the attitude of the Persian and other governments, and the disposition, manifest in certain lands, to adopt what their officials conceive to be the American principle of the secularization of public education without accepting at the same time the correlative American principle of freedom to maintain private and parochial schools and to teach therein the full range of religious faith and life. (2) The problems involved in the construction of curricula that run close to life and are, in the best sense of the term, indigenous. (3) The relation, in all lands, of evangelism and religious education. (4) The training of pastors and teachers, the securing of adequate leadership for religious education, and the development of systems of supervision whereby this leadership may render most effective service. (5) The problems involved in the maintenance of the Christian family and the Christian home, in view of modern industrial, social, and moral conditions.

Two convictions emerged clearly in the discussions concerning religious education. The first of these is that modern educational theory lends itself to the fulfillment of the Christian purpose. Its general trend is in the direction of such conceptions of personality, such recognition of the worth of personality, and such methods of dealing with growing persons, as lend themselves readily to the realization of Christian educational ideals. No longer material-centered merely, modern education gives primary consideration to the development of the child, and seeks to afford to the child a fellowship of experience that is educationally enriching. The teacher is no longer a taskmaster, but a leader, interpreter, friend, and inspirer. See how like this is to the spirit of Christ, how easily such educational methods may be used in his service! Modern education is increasingly personality-centered; through it the churches may be helped to gain a vision of Christian religious education that is more deeply and truly Christ-centered.

The second conviction is that we must transcend the old false antithesis between evangelism and religious education. Evangelism is barren if it be without educative result; religious education that is not evangelistic is not Christian. The delegates at Jerusalem were unwilling to surrender the term "religious education" to the few who conceive it as a mere educing of natural good and fail to acknowledge its ultimate dependence upon the Spirit of God. And they were equally unwilling to surrender the term "evangelism" to itinerant revivalists or even to preachers. Evangel means Gospel. The term rightly refers not to a particular method, but to the content of the Christian message and the character of the Christian motive. Any method whereby the Gospel of Jesus Christ is brought to bear in effective, saving power upon the lives of people, old or young, men, women, or children, is rightly to be termed evangelistic. Not evangelism nor religious education, but evangelism through Christian religious education, is the need of the world today.

THE CHILDHOOD AND YOUTH OF THE WORLD FOR CHRIST AND THE CHURCH—OUR RESPONSIBILITY

BY JAMES KELLY
Glasgow, Scotland

The great problem of the Christian Church is not the problem of any one race or any one class of people; nor of any one set of economic or social problems. Were it any of these, we may be sure that our Lord would have made reference to it when he gave his last instructions to the Church. We know well that when speaking the thing that was uppermost in his heart—the thing that he believed should be fundamental in the view and feeling of the Christian Church—he simply

told his people that he desired their chief aim to be to make known to the whole world the gospel that he had given to them.

The great work of the Christian Church, as he conceived it, was the evangelization of the world. I suppose one may assume that we who are gathered here today still believe this to be the great and primary task of the Church of Christ; that the command "Go ye and teach" is as applicable to Christ's followers today as it was in the days of his flesh; in short, that the missionary enterprise is one that should be set in the very forefront of the activities of the Christian Church.

It has been said that the missionary enterprise should not be laid on the Sunday School movement, but I ask you what the Sunday School movement is but the Church itself in two particular aspects—the Church on the aggressive for the souls of the unreached men and young people of the world, and the Church in its plasticity, in the days of its infancy, taking form for the days that are to come. Just so far as the Sunday School movement is the Church aggressively at work to meet a human need, and is the Church plastic for days to come, just so far, I think, must we lay the missionary responsibility upon it, and in the degree in which we rise to this conception of the Church, shall we make the Sunday School the most glorious instrument for propagating Christian truth that was ever submitted to the world.

The Sunday School must have a distinctive share in carrying out the great missionary command of Christ, for it is out to capture the next generation for the Kingdom of God. It is laying the foundation of that world-wide commonwealth of humanity, righteousness, and peace. It is instilling Christianity into the hearts and minds of those who, with the passing of years, will be working out the destinies of nations. The mind of the child is comparatively free from erroneous ideas and prejudices, and the opinions that press him in his intercourse with society begin with the later years. The mind of the child is open, and, with a curiosity desiring satisfaction, it is ready to receive all that we prayerfully and lovingly communicate. The heart of the child, though there are germs that are ready to spring up into evil, is soft and tender. In it the sprouting weeds may be most easily plucked, and in it the seeds of love to God and to all mankind may be most easily planted. Are these things not all in our favor in the great Sunday School movement, and do they not implore our timely interference that they may be secured for Christ and his Church?

II. Coördinate with the missionary enterprise must the ideal of brotherhood be realized if we are to succeed in our endeavor to bring the Childhood and Youth of the World to the feet of Christ. No word holds the modern mind with a firmer grasp than that of brotherhood. It can be heard on the lips of all who address the multitude; it is strewn over the pages of our magazines; it has been woven into the constitution, and even the name, of our social organizations; it com-

mands the close attention of the writers of our more serious literature. Brotherhood has become a key word for all who desire to promote our social well-being. It enshrines the most compelling passion of many fervent spirits. But it is often overlooked that both the word and the conception have been born and baptized in the Christian faith. The whole stream of the power and influence of the conception of brotherhood can be traced back to a single deep spring in the teaching of Jesus, "One is your Master, even Christ, and all ye are brethren." The word was caught up by the early believers in a tender rapture; it makes a constant music throughout all the Epistles as it expresses the new relationship of man to man. Finally the whole secret is disclosed and the new word, unknown before in the Greek tongue, is set into Christian speech in Peter's brief counsel, "Love the brotherhood."

Brotherhood is the word of power today, but the word and conception can become realities only when the New Testament distinctions are emphasized. Christ knew only one caste into which every soul born was of right admitted; every person born was a child of his Father, and therefore of his fellowship and brotherhood. Christ's brotherhood had three implications: a common Fatherhood; a common kinship in the spirit, and a brotherhood of all humanity, but such a brotherhood is possible only in Christ.

The truth has been set in a single weighty and masterly sentence by Paul. The words become almost a chant upon his lips as the vision gleams before his eyes, "Where there is neither Greek nor Jew; circumcision nor uncircumcision; Barbarian, Scythian; bond nor free, but Christ is all and in all." Antagonism of race, "Greek nor Jew"; antagonism of ritual, "Circumcision nor uncircumcision"; antagonism of culture, "Barbarian, Scythian"; antagonism of social condition, "bond nor free." These Paul sets down as the four deep, abiding, and bitter antagonisms which have, through the ages, sundered men one from the other, but which, he declares, can be solved and reconciled in Christ, and transformed into love of the brotherhood in him.

What is our task in the development of Christ's brotherhood today? It is to create a sense of international citizenship so that all men may feel in the language of Paul that they are not strangers and foreigners, but fellow-citizens. As Christian people, we must cultivate the international mind; we must pray for the international heart; we must develop the international conscience; we must look upon humanity as a family, and build up in ourselves the graces and virtues which we know are indispensable in the home, the virtues of trust and forbearance and mutual good-will.

If what I have said be true, is it conceivable that we can advance an international Christian educational process in the young life of the world? Can we take those great qualities of adolescence—the space hunger; the will to explore new sensations and experiences; the spirit

of hero worship; the beginnings of a capacity to appreciate motive and the choice of will and vocation—and find the point of contact between each and the great cause of brotherhood, and through Christian Education make our young people a conscious part of the world fabric? The whole project seems impossible when we look at the immensity of the task in its range—the upheavals and the antagonisms; hostilities national and interracial; and the selfishness that lies at the root of all bitterness and hate, but I would suggest that, given real informed enthusiasm and executive determination, this glorious thing can be done. There are three pillars on which we can build, and which I can only mention briefly. The first is in a sense negative. It is that nationalistic and race antagonism is not inherent in the nature of young people, but is a product of environment and atmosphere, and does not spring up out of youth's consciousness. Second, we can interpret the youth of any race to the youth of any other race in a spirit of fellowship. Third, the material essential for educating young people in brotherhood is at root one, for the Christian faith and its principles for all young people everywhere is essentially one, and the fundamental psychology of youth among all races, notwithstanding outward differences, is essentially one.

But if we are to win the childhood and youth of the world for Christ and the Church, the Sunday School must be more than a mere educational movement. No living movement can ever continue a mere educational movement. The Sunday School must be a movement for the creation of real Christian character, but no character is really Christian until its sympathies go out as widely as Christ's did into the whole wide world. The Sunday School must also be a great movement for Christian service, but again, no service is Christian that does not realize as its dominant rule the last command of our Lord. We have got to realize this as a living and controlling principle in our work. The youth of the world of East and West is knocking at the doors today more insistently than ever before. They want life, and it was life that Christ came to give. These young people in the coming years will find themselves mixed up with one another and their destinies increasingly interwoven. It is our privilege as Sunday School workers and teachers to equip them to meet the demands that life will make upon them. The progress of science and the legacy of the World War have made the world one neighborhood; the challenge comes to us to make it one brotherhood. Oh, that here today we might discern that the time is come to break out of the swaddling bands of petty conception that hedge in our ideals of Christian activity, and to pierce through all limitations that shut us in from our great Christian duty, to rise up into the clear conception that God has called us into his service, that he may make us a great army to go out and conquer the world, and now, in this generation, to obey that last command, the command that will

never be obeyed at all unless it is obeyed in some one generation, "Preach my Gospel to every creature. . . . Ye shall be witnesses unto me both in Jerusalem and in Samaria, and unto the uttermost parts of the earth." These were the last words that our Lord Jesus Christ spoke. May they be the words we carry away from this Convention, and if that thought and desire was the first in his heart at the last, God forbid that we place it not first in our hearts now.

ADVANCING THE KINGDOM: THE MANDATE

By Charles R. Watson, D.D.
Cairo, Egypt

It is right and necessary that before we separate we build into one great unified objective the bits of truth, the varied conclusions we have drawn out of infinitely varied worlds of life and thought. It is important as we scatter, north, south, east, and west, here in America, or back to India and Japan, China and Africa, Europe and South America, that we feel that one great purpose binds us together and maintains our spiritual unity, however numerous be the miles of land and sea that shall separate us. For such a purpose there is assigned to us at this time a consideration of the mandate, the Christian mandate. Message and Method and Motive are all in order to the accomplishment of this mandate. Here is the central goal, the unifying aim, the bond to link us together across coming years.

The chief points about a mandate are four:

To whom is it given?
To whom does it relate?
What is its scope and character?
Will it be accepted and carried out?

I. To whom is it given? Obviously to Christians. You and I flatter ourselves that it is addressed to us. Hold! Not so quickly as all that! We need to get down to realities. In his day, we read that Jesus "appointed twelve that they might be with him." As they became like him, shared his life and character, he gave them mandates. So today, if in this audience, there are men and women who do not yet share his nature and spirit, his life and character, this mandate is not for them. On heedless ears this commission will fall. Or, if with momentary enthusiasm they take it up, never will they fulfill the commission. There is no drive, no sufficient urge in their lives. Long before the hour of sacrifice comes, "the striving unto blood," they will have abandoned the quest. The faithful fighters—fighters to the finish—shall turn to such and say, as Henry IV spoke out to the tardy Crillon after a great battle had been won, "Hang yourself, brave Crillon! We fought at Arques and you were not there."

Only those who have life can give it. Only to such is given this life-giving mandate. Truth is no substitute for life. In my college days, emphasis was laid on truth. One pictured truth as conquering the world; the discovery of new truth as ushering in a new age. Thirty-four years have passed since those college days, and one sees that truth alone may be as sterile and as dead, as unlovely and as hateful, as the Spanish Inquisition. Leaving college, one came under the spell of that power, whose development is peculiarly American, the power of organization. It undergirds our big business. It amasses our great fortunes. It marshals our great armies. It determines our elections. And the Protestant Church is also organized, with its 205,183 congregations and its 28,886,550 members in the United States. Going through the offices of a big business firm, I remarked to its head, "What a lot of stenographers you have!" His reply has remained with me, "I am not sure that all of this machinery is productive." It is what one thinks sometimes as he walks through the organized Church in Western lands and as he travels through mission fields. No! Organization does not produce life. It can project it, but only life can generate life. To those who have life, the mandate is given. Can we say, "God gave unto us eternal life?" Can we say, "We have seen and . . . declare unto you the life?" To men and women who can speak thus, this mandate is given.

II. To whom does this mandate relate? Obviously, to the whole human race of today. But there are some points that need stressing.

The mandate relates to human life. Is a higher order of mandate conceivable? Not the chemist or physicist, analyzing the marvelous planetary construction of an atom; not the geologist, reading the remote records of the earth's formation; not the astronomer, discovering measureless universes beyond the universe we see; not the artist, interpreting the beauty of land or sea or sky; none of these may hope to rival with their commissions that divine commission which relates to human life. Wherever I find human life—in the Arab of the desert, the black men of the Upper Nile, the gentle daughter of India, the varied races of Europe, and the yet more varied races of America—everywhere the consciousness is deepened within me that the supreme values of our universe are concentrated in human life; human life with its capacities for joy and for sorrow, for heavenly adventure and corresponding tragedy, for love and for hate; human life with its resources of will power, its equipment of mind, its flights of imagination, its faith for immortality. Higher than human life in this universe, nothing may be found, for God said, "Let us make man in our own image, after our likeness." To such human life our mandate relates.

Nor is it human life as raw material that is committed to us. We are not living in the Year One of the world's history, but in this *n*th millennium of human development. Are you going forth to deal with human life? You will do well to pause and say to your soul: "Soul,

wait! Consider! This human life to which you go hath cost God long ages to fashion. Lay not unconsecrated hands upon it. It is the product of centuries of discipline and of striving, of aspiration and failure. It has been purified by unnumbered martyrdoms. The labors of the prophets are in it, the sacrifices of mothers, the faithfulnesses of fathers, the adventures of youth. National agonies have produced it; reigns of terror; periods of peace. The guidance of Providence, the patience of God, the Calvary of Christ—these all have helped to make it. Now it is given to thee to mould and fashion. Touch it not until thou hast first, in humility and reverence, prepared thyself by asking God to grant to even such as thou, the skillfulness of his hands."

Because of all this, the mandate relates to human life that is peculiarly awake. I come from a sector of humanity that has been considered hopelessly atrophied, inert, unresponsive, dead—the Moslem world. For centuries Christianity made its appeal to it in vain. Western life bathed its shores with vivifying influence. It was in vain. Nothing penetrated. The Moslem world was the despair of Christian missions, the Gibraltar of paganism, the reproach of the Cross. Today, that world is awake. The Great War helped to awaken it. Never since the days of the Crusades, if indeed then, has there been such an interpenetration of East and West as took place during the Great War. I visited a French cemetery during the war. It held 6,000 graves. My interest was only in one grave, the grave of a woman, the only woman buried in that vast enclosure, an American woman, the first to die in Y. M. C. A. service among the French troops. After standing reverently for a few moments at the foot of the grave, I thought to see who her nearest neighbors were. The next grave was marked with the usual cross and the tricolor. So the next and the next. But as I looked beyond, I saw it was not a cross but a crescent. Why? Because a Moslem lay there. And then I found that all over that vast enclosure there were crescents dotted in among the crosses. It was just a reminder of the fact that Moslems laid down their lives with the Allies in the great struggle. But all did not die. Far from it. For one that died, perhaps ten returned to their homelands safe and sound. And to the Moslems of the fighting line, you must add those of the labor battalions. Crossing to Egypt during the war one time, our steamer was held in Marseilles owing to submarine activity outside. It was a chance to get acquainted with one's fellow passengers. I found we had on board, between decks, 2,000 Algerian Moslems of the labor battalions who were being returned to Africa. Why between decks? So that if anything happened to the ship, they wouldn't get at the small boats and crowd out the regular passengers. War is cruel. But we got them across safely, and I could picture what would happen shortly as they became distributed throughout their villages, ten here and twenty there, two here and five there. On that first night the village would come together for a palaver, and

what a palaver it would be, as these who had been across "the great waters" would tell of their impressions; of the white man's houses that rose story upon story like a mountain, of the white man's cities that covered great stretches like a forest, of the flaming and roaring cannon. As they would talk and talk and talk, I could see the horizons of thought of that village pushed back and back, never to contract again. What the Great War achieved as a beginning has been carried forward by the years of peace. There is the auto. Traveling in Egypt on the train, I frequently see along some narrow road a Ford car, strange agent of modern civilization, converted into a bus, negotiating the most impossible paths, able to turn "on a postage stamp," yet bringing isolated village into touch with village, and village with town, and town with city, and city with seaboard, until the most remote Moslem hamlet comes into some touch with the West and with Western thought and life.

Nationalism, too, is God's instrument of awakening. It stirs the mind. It awakens new ambitions. It puts a new premium on education. It makes the conservative a progressive. It is like new blood in old veins, new life in effete nations. It converts the stolid Turk into a vivacious searcher after every Western improvement. It makes the Egyptian an idealist and a patriot.

So one could go on, enumerating the forces that have awakened the Moslem world; travel and education, the lure of science, the new feminist movement, moral and religious stirrings, a sense of the inadequacy of the Moslem religion. But what is happening thus in the Moslem world is only the sign and symbol of a world wide awake, the awakening of humanity. Human life is the mandate, the human life of today—awake, alert, inquiring, exacting. No easy task is here. No sluggish mind or second-rate missionary, no antiquated methods or antiquated science or antiquated theology, no formal instruction or merely authoritarian teaching will avail. An awakened world calls for an awakened Church to fulfil its mandate.

III. What is the scope and character of this Christian mandate? Note first that it is to redeem and develop individual life. It is with the individual that we must begin, even though we do not stop there. A social gospel can only be made effective through regenerated individual lives. It is the divine plan, the law of human development. All the great turning movements of human history have swung upon the hinges of individual lives; the abolition of slavery with Wilberforce; the education of the Negro with Booker T. Washington; the relief of the wounded in war with Clara Barton; the independence of America with George Washington; the Reformation with Luther and Calvin and Knox; the improvement of prisons with John Howard; the evangelical movement with Wesley and Whitefield and Moody. So one might go on to the end of the chapter. Redeemed and developed individual life is the first objective of the Christian mandate.

An individual life surely needs to be redeemed from all sorts of slavery and disability. In Egypt 98 per cent of the population suffer from trachoma, while hookworm is almost universal. Twenty-eight per cent of infants die before one year of age, as against only seven per cent in New York City. The mandate relates to the physical man. It also relates to the intellectual. In India only seven per cent of the people are literate, as against ninety-four per cent in the United States. And that counts in the student classes that are concentrated in great cities, so that, as one missionary said to me, "When you get into the country district, there is not one in a thousand that can read."

Then the mandate includes moral redemption. We have no need to read "Mother India" or any of the salacious replies to it, to know that human life needs moral redemption. We have seen it in every land, though in some more than in others, rotting away in vice, robbed of energy by opium, enslaved to alcohol, emptied of all meaning by pleasure seeking, made sordid by the pursuit of money, insulated by selfishness, made cruel by self-will, robbed of poise and balance by fear, weak and unproductive because of divided allegiance. Now all these are immoral, contrary to that moral character which was revealed in Christ for the individual. The Christian mandate commands the deliverance of individual life from all such enslavement. Nor does it stop here. It enjoins spiritual redemption and development. Here we touch upon one of the most difficult features of the Christian mandate. The recent Jerusalem Conference will probably be best remembered by its discovery and definition of a new religion rivaling Christianity more seriously than any other religion, indeed threatening all alike, Christianity and Mohammedanism, Confucianism and Buddhism, Judaism and Hinduism. It is the religion of a secular civilization, with high ideals for the pursuit of truth, for the service of humanity, for culture and beauty, but indifferent to the existence of God or to fellowship with him according to Jesus Christ. To all who follow such a way of living, the Christian mandate requires that we bring the knowledge and the warm consciousness of a personal God—a God whose presence may be felt in nature.

But we must not stop here. The Christian mandate begins with the individual and all these things we must do for the individual. But the mandate does not stop there. Its great objective is a new world order. A new world order means two things—a new social order, and a new international order. Without this great objective, individual redemption and development become self-centered, vitiated, as stagnant as a pool with no outlet. What are the social and international orders enjoined by the Christian mandate? Not I, nor any sociologist, can define this for you. We are all gropingly finding our way under the guidance of the Spirit of Jesus Christ. The white slave traffic we know does not belong to that social order. Neither does the trade in rum, nor child labor, nor the less than living wage, nor conscript labor, nor fraudulent

business advertisements, nor human slavery, nor war—these, at least, we know are the deadly enemies of the Christian world order. The Christian mandate is not to regulate them; it is to outlaw them; to pursue them to the death.

Let us look at the matter a little more closely. In the non-Christian world, there are three outstanding wrongs of the social order to be righted, the wrongs of childhood, the wrongs of womanhood, the wrongs of the laboring man.

The wrongs of childhood. Where Christ has not yet come you find childhood a prey to disease; blindness, can anything be more pathetic, blindness or impaired vision is the common result of negligence and ignorance and superstition in the case of one-third of the children of Egypt. It is a popular idea that there is something unlucky about bathing a child until it is forty days old. By that time the damage is done. But pass by the physical; is not love one of childhood's rights? Yet, again and again, the Moslem divorce system banishes the mother and turns over the child to those who find in her but a useful servant or a hateful nuisance. Is it not childhood's right also to have time to play and to grow and to be carefree? Witness then the marriages at twelve and fourteen, not to count those of earlier years, which lay upon children the physical burdens of adult life and the responsibilities of motherhood that we reserve for our daughters of twenty and thirty. The Christian mandate surely calls for a new social order in respect to children.

We also mentioned the wrongs of woman. Again I illustrate out of my Moslem world, out of the experiences of the rank and file of Moslems. At every turn, womanhood is wronged. Her liberty is taken away. The law of seclusion orders that the higher you are in society, the more secluded will be the woman. With liberty goes education. If eight per cent of the Egyptian population can read and write, among the women it is seven, but not seven in a hundred, seven in a thousand. Then comes a loveless marriage, arranged by the parents, presupposing no personal affection, for with the wealthy, woman is too commonly a toy; with the poor, a servant. Polygamy adds its weight of woe, for Islam allows four legal wives. But that which saps courage, robs woman of her dignity and clutches at her heart as an ever-impending evil, is the possibility, none too remote, of being divorced at the mere whim of her husband. Only a phrase is needed: "Woman, thou art divorced! By the Prophet, I divorce thee with the triple divorce." Is it any wonder that an experienced mind like Lord Cromer, who had dealt with Islam for over a quarter of a century, could see no hope for its future so long as Islam inflicted upon one-half of its population such disabilities and wrongs?

The Christian mandate bears also upon the condition of the laboring man and of the wage earner. Consecrated minds are solving these prob-

lems in our Christian lands, but of non-Christian lands it can only be said that "God looked and there was none to help, and he wondered that there was none to uphold." So little has even the Christian missionary been concerned with the wrongs of the depressed classes! Must it be that for centuries the farmer of India and the fellah of Egypt shall live under conditions which make life no better than that of the animal? Shall Christian nations be permitted to use conscript labor where even in a single instance it is recorded that 97 out of a hundred died in the process? Was Jesus Christ a carpenter and a working man in vain that his gospel should carry no message of hope for the coolie and the factory hand in non-Christian lands?

No better declaration can perhaps be made than was made at Jerusalem in these words:

Throughout all nations the great peril of our time arises from that immense development of man's power over the resources of nature which has been the great characteristic of our epoch. This power gives opportunity for wealth of interest, and, through facilities of communication, for freedom of intercourse such as has never been known. But it has outgrown our spiritual and moral control.

Amid the clashes of industrial strife the Gospel summons men to work together as brothers in providing for the human family the economic basis of the good life. In the presence of social antipathies and exclusiveness the Gospel insists that we are members of one family, and that our Father desires for each a full and equal opportunity to attain to his own complete development, and to make his special contribution to the richness of the family life. Confronted by international relations that constantly flout Christ's law of love, there is laid on all who bear his name the solemn obligation to labor unceasingly for a new world order in which justice shall be secured for all peoples, and every occasion for war or threat of war be removed.

We, and all Christian people, must seek a more heroic practice of the Gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ, and of the meaning of his cross and resurrection in the midst of the wrong and want and sin of our modern world.

IV. Shall Christ's mandate be accepted and carried out? Standing before the mandate which we have been considering, recognizing its far-reaching implications, and measuring the length of time, the units of energy, the sacrifices of wealth, the millions of lives, and the spiritual strain which the accomplishment of this mandate will require, faith may well falter and our courage may well despair that it will ever be carried out. What ground of hope is there for the fulfillment of this commission? I find two grounds of hope. One in man; the other in God. Each has its appropriate place. I do not need to tell you which is the more important.

Christ himself points out to us the human ground for the fulfillment of this difficult task. He put it to Peter when he gave to him the

commission, "Feed my sheep." You find it in the accompanying question, "Lovest thou me?" There is much that can be said about the glory, the thrill of the missionary venture. There is a deep appeal in the story of human needs. But neither the need of man nor the successes of the enterprise provide an adequate ground of hope that men shall make the sacrifices required to complete the work, unless—unless they have an underlying loyalty to Christ himself. Not "Lovest thou my sheep," not "Carest thou for my lambs" is the ultimate test, but "Lovest thou me."

But the final and the most abiding confidence of the Christian that this humanity-redeeming mandate will be carried out, lies not in man at all. It is in God. He who has already invested in the work of human redemption the resources of his creative power, the millenniums of his providential guidance, and the supreme sacrifice of his own Son, will not leave the task unfinished. "He shall not fail nor be discouraged until he hath set judgment in the earth." His power and his love shall avail at last to draw all men unto him.

ADVANCING THE KINGDOM: THE MOTIVE

By Bishop Frederick B. Fisher
Calcutta, India

Our impelling Christian purpose is to make a Christlike world. It is an ambitious and comprehensive program. Its achievement is beset with vast difficulties, but its redemptive boldness calls out the most heroic loyalty to the principles of Jesus Christ. (Let no one say that this motive, so stated, smacks of over-emphasis upon this present world as against that divine heaven toward which all Christians look with hope. It is recognized that a Christlike world can be brought about only through spiritually regenerated personalities. We therefore comprehend the whole Christian motive and goal in our dream of a Christlike world.) Lives devoted to this task take on a new meaning. Individual and social regeneration was the impelling impulse of the life and death and resurrection of Jesus Christ. In his memorable prayer recorded in the 17th chapter of John's gospel, he gave immortal expression to his own spiritual hope for his disciples in all ages, "As thou hast sent me into the world so send I these into the world." What for? To serve, to suffer, to die, to prove the resurrection, to attain Christian perfection.

Can we not be bold enough to say that Jesus intended every true follower of his to be a Christ? It is no sacrilege for a Christian to claim this as his ideal for himself and his fellow Christians. Jesus pled with God to make us such; it is our heritage, and his expectation. This, then, is the motive of the Christian Kingdom—that followers of Jesus may be incarnations of his own life, and that they may

bring into being a Christlike world. It is a mystical conception; yet it is the most intensely practical program ever enunciated for personal character-building and for universal social progress. Christ died for all humanity, not alone for that wonderful little group of disciples surrounding the foot of the cross, but for the captain of the crucifiers, for the thieves at his side, for his race which rejected him; and for the millions who had not known of his existence, and would have despised him in their pride, had they known. It is this compelling conviction of universality and necessity which makes the Christian gospel unique and supreme. There is no escaping it. Christians cannot circumscribe it, nor can non-Christians ignore it. It is more than a religion; more than a system of ethics; even more than a plan of salvation; it is a divine principle, made tangible in a living personality and program. Caught in the grip of this personality, and convinced of the inevitability of this program, we Christians have set forth on the marvelous task of remaking human nature and thus rebuilding our world. What a dream! A Christlike world, peopled with Christlike men and women. This is the meaning of Christ's universal prayer, "Thy kingdom come, thy will be done, on earth as it is in heaven." Nothing short of this will ever satisfy the Christian soul.

I have expressed our Christian motive in objective terms. I do this because it is impossible for me to conceive the motive apart from the purpose. Motive is more than impulse; it leaps to conclusions. It starts out on a road that leads to a definite end. Love for Christ, devotion and loyalty to Christ are the springs of vision and of power that hold us on the road, but it is the new, recreated, Christlike world which lures us onward. It is the only kind of human world which can be intellectually, ethically, and spiritually defended. Can it be achieved or actually realized? Are we getting nearer to it today? And if we do bring it to pass, what will be its dominant characteristics? A hundred challenging questions spring to our minds as we contemplate this Christian dream for mankind. No group in all the world is better equipped to answer these questions than the teachers of youth in the Sunday Schools of all nations. Think of the hundreds of thousands whom you represent here tonight. What is the purpose and end of all our teaching and praying and loving and serving? What kind of men and women do we wish our youth to be? There are five great qualities which you would like your students to develop and achieve in life. This would be all the success or greatness you could wish for them: To be educated. to be prosperous, to be healthful, to be ethical, and to be spiritual. Let these qualities be realized by all mankind, and we shall have a world patterned after Christ's ideal.

1. The Christlike world will be an educated world. Illiteracy and ignorance have been, since the days of primitive man, the most heavy drag upon human development. They must be banished. There is no

way to do it, except by the steady and progressive spread of educational facilities, until universal education shall have become an accomplished fact. The majority of the world's children are not in school at all, neither day school nor Sunday School. We have not yet arrived at the place where all governments feel responsible for the education of the country's future citizens. Taking the world as a whole, the masses remain, even in this twentieth century, illiterate and ignorant. This makes them the prey of disease through unsanitation, the prey of poverty through ignorance of economic laws, the prey of superstition through lack of soul culture. They are the slaves of ignorance, tied to tasks they do not understand, and driven to toil which they hate, by masters whom they fear. And in most countries the masters themselves are as ignorant of human cultural values as are the slaves who blindly serve them. There is no cure except in education that comprehends the training of the mind and soul and body. At the base of human ills you will find ignorance, with its brood of unnecessary children: bigotry, superstition, fear, hatred, and helplessness. Modern educators, in secular and religious education, have undertaken the most gigantic task that confronts the races of men. It is a holy call, and no cost is too great, no sacrifice too hard. God bless you, beloved dreamers, as you attempt to supplant age-old ignorance with knowledge and wisdom.

Are we gaining ground? Yes, among all the races, and in every language. The educational and scientific advance of the last one hundred years is the Arabian Nights of history. No brief survey can portray it. In the modern missionary movement alone you will find facts and achievements beyond measure. Just a century ago William Carey and Alexander Duff were still alive in India, Adoniram Judson in Burma, Robert Morrison in China. Duff had founded a little school in Calcutta, where a few Hindu and Moslem students came timidly to drink at the new fountain of learning. Among the boys there was a master mind, Ram Mohun Roy, destined to become the most potent reformer in five hundred years of Indian history. He was the founder of the Indian Reformation, its Martin Luther. He was the inspirer of the Indian Renaissance, its Francis Bacon. As a boy he entered a Christian school, founded by a Christian missionary-statesman, and as his mind grew, he turned away from old racial superstitions, and faced the new day of scientific knowledge. It was as though a new brilliant torch had been put into his hand to be turned into every primeval hut, into every dark temple, into every idolatrous shrine, into every polygamous palace. When he began to apply the modern scientific principle to the old social, religious, and economic customs of his ancient civilization, he was shocked by its inadequacy and its sin. Denunciation followed. Then came social ostracism and banishment and excommunication. His father challenged him to turn his back upon the new learning and to bow to ancient forms. The enlightened lad lifted his shoulders—not supercili-

ously, but reverently—and said that it would be impossible to ignore the light. But the father countered his argument by reminding him that the sun, which brings light to the world, has from the beginning of time risen in the East; and that wisdom likewise began there. Was it not a strange thing to expect sudden light from the West? Ram Mohun's answer was typical of the new learning. "Father," he said, "it is true that the sun rises in the East, but as it spreads its daylight abroad throughout the earth, it moves toward the West. At high noon, when it shines the brightest, it is neither in the East nor the West. And when the afternoon comes, its rays fall from the western sky. Father, it is now high noon in human history. Wisdom may have begun in the East, because man began there. But wisdom, like the sun, has grown with the years, and moves now in the westward heavens. I turn me about to its light. Much that we thought in the morning is made better by this later light, but much of our early 'dawn-thinking' was shadowy and mystic. It is corrected by the full light of the day's experience. We must not remain children nor sulky sages." What a prophet's voice it was that spoke these words. The idea has been imaged by one of the poets:

> Not by Eastern windows only,
> When morning comes,
> Comes in the light;
> Eastward, the sun climbs—
> Slow, how slowly—
> But westward look!
> The sky is bright!

Rajah Ram Mohun Roy was not a Joshua bidding the sun to stand still. He was a Francis Bacon testing his own life and the experience of all those about him in its growing and changing light.

Kipling applies to India and Burma an earlier epigram by describing a dawn that comes up like thunder. This is exactly what happened to the mind of the Orient when Ram Mohun Roy shocked his compatriots into the consciousness of the new realism of Western science. The Indian Renaissance and the Reformation both sprang into being at once—the torch of truth and the hammer of justice. He and his followers attacked child marriage, idolatry, polygamy, caste, and landlord-usury. The Brahmo Samaj, a potent and cultural Unitarian Christian Society, sprang into being; other reform movements began throughout the country. And from that day to this the torch of truth and the hammer of justice have been in constant evidence in modern India and throughout the Orient. Sometimes we think the change is slow—but what are a hundred years in civilizations that are five thousand years old? Enlightened government, education, missions, altruistic social service, are all working side by side and in hearty coöperation to remake an old order into the new. Hundreds of thousands of nurses, doctors,

magistrates, teachers, preachers, administrators, scholars, prophets, authors, are scattering illiteracy and ignorance and superstition. To become impatient, and to turn from construction into halting doubt, would be cowardly and unscientific. A nation may be "born" in a day, but it requires a lifetime to grow and develop into its new being.

The modern missionary educational movement may boldly lay claim to having molded such heroic souls as Rabindranath Tagore, Mahatma Ghandi, and C. R. Das. Whether or not they themselves lay claim to orthodox Christianity; whether or not they themselves would wish to acknowledge any debt to the new Christian educational emphasis, does not greatly matter. The very language in which they speak so magnificently and so gloriously; the ideals they espouse and expound; the social order toward which their dreams all point; these essential things are the gift of the Christian West to the ancient East. Of necessity, it is not all Western. These souls have proved their greatness by holding fast that which is good in their cultural past. It is a blend, almost sublime, in its achievement and promise. The best is yet to be; it is still in the mold.

The Christlike world must be a universally educated world. Outcast and Braham, coolie and literati, slave and master, fair and dark, Eastern and Western, Northern and Southern, all mankind, will reach their goal in Christ, only as Christian education lights the darkness and crumbles the barriers.

2. The Christlike world will be a prosperous world. But, says some earnest person, dare you say that Christians can remain truly Christlike in prosperity? Yes. That is my claim. In fact, I believe that the Christian victories are retarded more by poverty than by riches. Many honest saints have been misguided in their extreme renunciation. There is a place for Christian materialism. Have I coined a phrase? Very well, it is a helpful and necessary one. Perhaps Christian materialism is the next great cultural step for mankind. Why deny the fact of matter? Why attempt to explain it away by a combination of mysticism and philosophy? Man is born into a material world. Fact and form are all about him. He is at least a temporary citizen, with rather a long tenure, of a hard, cold, realistic world. He cannot ignore it; he cannot escape it. It remains with him, in one form or another, during all his earthly life. By all odds the best thing for an intelligent Christian to do is to accept it. Not to accept it as it is, but to accept it as a fact and then to set about discovering how to use it for cultural and spiritual ends and how to make its blessings universal. Saints have denied it, and renounced it for spiritual ends. The time has come to use it for spiritual ends. Mind and capacity are given us to use in recreating the world in which we live. And science gives a million illuminating illustrations of the recreative possibilities. Is it not better to remake our world than to desert it and forsake it? God, in the first

creation, could not have made it a worthless thing. Materials have spiritual uses, and in many ways Christianity has found its greatest glory in the development of what we call a material civilization. What has poverty ever really done for mankind, except that out of its grinding discipline a few of the world's great souls have been born? What has continual poverty done for the masses of men? If ignorance has been a millstone around humanity's neck, poverty has been a chain and ball about man's feet. Let poverty die. A few bold and brave modern Christian economists are beginning to write and speak of a day when poverty shall be no more. One has recently said: "There is a faint hope, remote and vague at present, that by research and the patient addition to knowledge, poverty may eventually be eliminated from civilized countries. I have not the folly to suppose that these momentous changes can be brought about in the lifetime of any one here present. The improvement of society as a whole is a slow process."

Its pace can be wonderfully quickened by the united Christian forces of the world. Our Sunday School curriculum should hold constantly before teachers and pupils the expectation and faith that the full application of Christian principles to social and economic life will abolish poverty, and spiritualize our material life. When Shaftesbury was an old man and ready to die, he parted from his fellow peers in the House of Lords with the altruistic declaration that he could not bear to enter Heaven and leave the world with so much poverty and misery in it. He was a social pioneer. Since his day a new crop of youthful visionists has grown up which says that youth dare not live in a world with so much poverty and woe in it. They are too impatient to wait to mourn over it. They must tackle the root causes and cure them, not by mystical withdrawal from the world, but by reconstruction of the material stuff out of which the old is made. St. Francis and Tolstoy and Ghandi make heroic appeal to our spiritual imaginations. But they do not present a universal standard of life. I have seen too many Oriental and African huts of mud and straw to wish any man or woman or child to live like that. I would like to take them all out of hovels and put them into palaces. But, of course, they must first be prepared for life in a palace. Vast vistas of cultural, educational, and spiritual training spring to one's mind here. Poverty has been one of man's most terrible enemies, and all the forces which look toward a Christlike world must unite against it. Research into its causes, and cure, from economic and social standpoints, must be conducted on a world-wide scale. Grinding poverty has no place in a world where Christ's Kingdom is established.

3. A Christlike world will be a healthful world. A third crude and persistent enemy of civilization has been disease. More has been done to conquer it in the last one hundred years than during all previous history. How wonderful it would have been if primitive man had been

born with sanitary knowledge! But he emerged into organized social life without the scientific instinct. For ages he struggled for existence against adverse climate and material resources. Today the will to health has become a dominating motive in all countries, and science is grappling with the problem of disease in a thousand centers throughout the world. I was deeply moved one day in India when one of our greatest Oriental leaders told me of an experience he had passed through on a recent visit with an Oriental King, or Maharajah. He said that the bitter knowledge of age-long neglect had come to him. What a difference he discovered between his own fellow countryman, whose vast wealth staggered the imagination, and the rich men of the Christian Church. He described how his kingly compatriot spent his money lavishly and selfishly—rich jewelry, fast horses, elephants with gold-covered tusks, baskets of precious gems into which he could thrust his eager fingers and let sparkling jewels spring from them like sunlit drops of water. All for self, while his millions of subjects groveled in disease, poverty, and ignorance, without adequate hospitals or homes or schools. Contrasted with this he had visited wonderful medical experiment stations where consecrated Occidental physicians were seeking at sacrificial cost, but with high enthusiasm, the germs of disease that swept the children of the tropics into untimely graves. He knew that rich American and European Christians poured out their wealth to support these stations. Then with his hands over his face he mourned aloud over the Orient's age-long failure in stewardship and altruistic conscience. This great and benevolent non-Christian caught through this experience the meaning and significance of the Christian ideal of service. Individuals, organized foundations, governments, and international corporations must be inspired by the Christian churches consciously to plan and constructively work for the abolition of disease. For a Christlike world will be a world of health. This ideal, held before the growing generation in all the classes of the World's Sunday Schools, will raise up scientists, philanthropists, and social servants on a world-wide scale. Here is a motive that challenges the highest—the relief and cure of human disease and suffering. In a world, patterned after Christ's plan, we will find hygienic principles and practices dominant and universal.

4. A Christlike world will be an ethical world. Honor and justice among individuals, nations, and races must supplant greed, lust, and conquest. In spite of modern relapses, we can clearly see great gains in the human march toward a world of goodwill, in industry, politics, and society. Industry has faced new ideals during our present generation. Hours of labor have been reduced; opportunities for leisure have increased; the position of women and children has been revolutionized; working conditions have been improved; governmental capital has been stabilized, thus making sudden panic less imminent; incomes and wages have made a higher standard of living possible among the common

people; and one dominant element in our present situation must not be overlooked, namely, that large corporations, managed by executives who are salaried officers rather than complete owners, are turning the attention of shareholders toward the necessary efficiency and public usefulness of their business, instead of the exorbitant profits regardless of service, while the shareholders are more largely the workers themselves and the general public. Of course, there is danger here, but a constant demand for moral conduct, and a constant investigation from the standpoint of Christian ethics, will help mightily to put spiritual content into the whole industrial fabric. My point is that Christianity dare not withdraw from the economic order. The Sermon on the Mount is a system of earthly ethics as well as of divine injunction. The Golden Rule can and must be made the economic human program.

The development of international commerce, the expansion of Europe and America, the uprising of Asia and Africa, the spread of humanitarian ideals, the better knowledge on the part of all races—these causes and others have brought mankind into closed coöperation during modern times. Many of you will recall the inspiration which came to you in your student days as you devoured Bacon's "New Atlantis," where in picturesque phrase he portrayed his Utopia. He pictured a great society of wisdom, called the order of Solomon's House, which he thought to be the "noblest foundation that ever was upon the earth, and the lantern of this kingdom. It is dedicated to the study of the nature of all things." Merchants of light were sent out every twelve years to all parts of the world; "men who remain abroad for twelve years, gather information and suggestions in every field of art and science, and then (the next expedition having brought men to replace them) return home laden with books, instruments, inventions, and ideas. 'Thus, you see, we maintain a trade not for gold, silver or jewels; nor for silk; nor for spices; nor for any other commodity or matter; but only for God's first creation, which was Light. Meanwhile at home there is a busy army filling many laboratories, experimenting in zoölogy, medicine, dietetics, chemistry, botany, physics, and other fields; there are, in addition to these men, three that collect the experiments in all the books; . . . three that try new experiments; three that tabulate the results of experimenters; three that look into the experiments of their fellows, and cast about how to draw out of them things of use . . . for man's life; . . . three that direct new experiments; three that from the results draw up observations, axioms, and aphorisms.'" And with high idealism he declared that the reason for all this was "the enlarging of the bounds of human empire, to the effecting of all things possible."

If a dreamer of the Renaissance, and the intellectual prophet of the new scientific era, could have such hopes, how much more may modern Christians apply Christ's most idealistic principles to organized human life. Our missionaries and doctors and nurses and educators have

been these "merchants of light" in actual practice. The new world is in many ways the direct result of that missionary enterprise.

Peace and goodwill among all men is the Christian goal. Its realization is our Christian challenge and task. Good things and bad confront us; friction and misunderstanding wait just around each corner. But the teaching task of our Sunday Schools is to hold fast to the ideal; and to press it to educational, economic and political victory. Thomas Curtis Clark has expressed the ethical dream of a Christ-like world:

Hatred and greed and pride shall die,
Cannon and swords shall prostrate lie;
Warring shall end, the world shall cry—
For He shall speak peace.

Rivers shall nevermore run red,
Terror shall hide his bloody head,
Life shall no more for lust be shed—
For He shall speak peace.

They shall not strive in earth again,
Honor will come to dwell with men;
Children will bide in safety then—
For He shall speak peace.

5. The Christ-like world will be a spiritual world. Sin has been the ubiquitous sister of ignorance, of poverty, of disease, and of injustice. Can we conquer and eradicate it from the human heart and from organized social life? Yes. That is the Christian expectation. Nothing short of this can satisfy any true Christian. Our spiritual task in the bringing about of the Kingdom of God on earth is two-fold, first the achievement of the inner consciousness of God, and, second, the destruction of sin. Our personal spiritual ideal is sonship in God, growth and culture in divine grace, fellowship with each other, and immortality of life. Personal spiritual character is the foundation of all our hopes. Only spiritually minded, redeemed, consecrated personalties can build or sustain Christ's Kingdom on earth. This is our deepest, highest motive, personal purity of life in Christ Jesus our Lord.

It is glorious to contemplate a Christ-like world; it is a precious thing to suffer for, to work for, to pray for, and, if need be, to die for. An educated world, a prosperous world, a healthful world, an ethical world, a spiritual world; a world no longer swayed by ignorance, or poverty, or disease, or hatred, or sin.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. . . . And I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven. . . . And I heard a great voice out of heaven saying, Behold the tabernacle of

God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them. . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Rev. 21:1.

ADVANCING THE KINGDOM: THE MESSAGE

By Professor Rajah B. Manikam
Madras, India

The Scriptural foundation for my address is to be found in the third chapter of Galatians, verse 28:

There is neither Jew nor Greek,
There is neither bond nor free,
There is neither male nor female,
For ye are all one in Christ Jesus.

The oftener I think of this marvelous verse, the more I am gripped by the length and the breadth and the depth of the Christian message to the world contained in it. I have often wondered, too, as to how it was that Paul came to write this remarkable verse. Paul, a Jew, who often prided himself on the fact that he was Jew of the Jews, a zealous and bigoted one at that! Yet he writes in Christ Jesus, and says that there is neither Jew nor Greek. He has transcended all racial barriers in Christ Jesus. Did not Paul write the Epistle to Philemon, returning a runaway slave to his master? Yet he writes, "There is neither bond nor free." In Christ Jesus he has transcended all social barriers.

Did not Paul write the Second Corinthians about the position of women in those churches at that time and occasion—this is one of the most misunderstood Epistles of Paul. Yet he writes that in Christ Jesus, there is neither male nor female, there are no sex barriers. The explanation for all these words is to be found in the fact that Paul met Jesus on the road to Damascus, and he was born again. Only a man who has come into vital contact with Christ Jesus, can transcend these three great barriers—barriers of race, of society, of sex.

The world all over needs this great Christian message and on the measure this old world listens to this message, its salvation depends.

In Christ Jesus, there is neither male nor female—no sex barrier. How the world needs this great message! Can you point out to me, one country on this earth, where at some time or other, womankind was not oppressed by the domination of man? Even in the United States of America, the freedom of womanhood has been realized only after a struggle. It must be difficult for the modern woman to adjust herself, even in thought, to the woman's world as it existed at the opening of the nineteenth century. Miss Helen Montgomery has writ-

ten on this subject often. In literature, from novels like *Evelina, Pride and Prejudice,* and *The Vicar of Wakefield,* we get a picture of womanhood, feeble and frail, that does not compare well with modern womanhood which swims the English Channel for a pastime.

Turning from literature to law, in the nineteenth century the only woman the law recognized as a person was the unmarried woman. Not until the New York legislation in regard to the property rights of married women in 1848, did any State change the old common law provisions in regard to woman's rights.

In the field of industry the contrast was equally sharp, and its sharpness has not become smoothed even today.

Even more startling is the change which the century has wrought in the ideas of the world in regard to women's education. Men's schools and colleges were much earlier in existence. There are even today some universities in the European world, where women are but tolerated—not welcomed; where women can get no degrees yet. All of us must have read of the Flapper bill of Great Britain, demanding that one age limit for voting must prevail for men and women; and that agitation was only in this year!

I have mentioned all this just to illustrate that this boasted freedom of womanhood in the West is but one century old. If with the Christian background, with this verse, that there is neither male nor female in Christ Jesus, you women of the West have had to struggle hard to get your emancipation, can you not be sympathetic with your sisters in the East, who are oppressed and suppressed because they do not have a religious teaching of this type—neither male nor female in God? Most of the ills of womanhood in many lands of the East are directly due to low religious ideals and wrong teachings. Hinduism always put a greater value on the boy than on the girl. Popular Hinduism has sanctioned widowhood and child marriage and has forbidden remarriage of widows. India has today 25,000,000 of her daughters who are widows and the life of a widow in India leaves little to be envied. Mohammedanism must also come in for censure for preaching double standards, one for man and another for woman. The Mohammedan heaven is a harem where a man could have many wives. I can never understand how a place can ever possibly become a heaven with nine wives!

No, in all non-Christian Scriptures, you will not find a verse to match the Christian truth, that God does not look upon our sex and deal with us with favor accordingly, but upon our souls, irrespective of sex. In Christ Jesus, there is neither male nor female. Only in this age we in our Christian work are just understanding and discovering the place of womanhood. The future of any nation must depend on the women—they are the home builders of a nation. If India is to become a great country her womanhood must be liberated, consecrated,

and dedicated to the service of Christ, home, and land. This message that in Christ Jesus there is neither male nor female, that both souls are equally precious in his sight, is uniquely a Christian message, which the world needs sadly to hear today.

Paul speaks of a second barrier. In Christ Jesus there is neither bond nor free. In Christ Jesus, there is no social barrier, no differences of caste or class. The world today faces a tremendous struggle between capital and labor, between the poor and the rich. This friction is assuming alarming dimensions. Communism is not the solution of the problem, but the message that in his Kingdom we shall not talk about caste and outcaste, high class and low class. Christianity has always been the hope of the downtrodden and oppressed. And thank God for it! He is the greatest leveler of all human beings. We will not have membership in God's Kingdom just because of our wealth. The criterion is, not being rich or poor, bond or free, caste or outcaste. But the criterion is that how much you and I, irrespective of our social status, have been able to appropriate the salvation freely brought unto us through Christ Jesus. The hope of the outcaste man of the world is the fact that he is made in the image of God and that Christ died for him as well as for the high caste man. We have in our relationships one with the other put this great barrier of being bond and free and have broken up the Brotherhood of man.

Do you remember the great incident in Moses' life as he stood before the burning bush that burnt not? He heard a voice, "Moses, cast away thy shoes; thou standest on holy ground." In a larger sense, whatever our vocation in life may be, we stand on holy ground. God does not judge us as to how many talents we possess, but as to what use we have put our talents. Today in the economic relationship of nations, we lift up Christ. Exploitation of cheap labor of the East, unjust treaties, questionable extra territorial rights and gunboat Christianity will never win the world for Christ. I know of a foreign concern in India which made 214 per cent profit last year and paid highly skilled labor only 26 cents a day. We must Christianize our commerce, our industry, our business through and through with Christian principles. The economic problem of the world can be solved by only one solution and that is in Christian solution. Our Brotherhood will become real only if we transcend our social barriers of bond and free and preach unto the world that Christ died both for the bond and the free, the rich and poor. All, irrespective of class distinctions, can become members of his Kingdom. His Kingdom knows no distinction of caste. In Christ Jesus there is neither bond nor free.

Paul speaks of a third barrier not existing in his Kingdom. In Christ Jesus there is neither Jew nor Greek. What a marvelous truth! In Christ Jesus the nations of the world are having their common meeting ground. Here we are from various corners of the world. No two

faces, as I look up and down the audience, are exactly the same, unless some twins are hidden somewhere. Our cultures differ, our races differ, yet our hearts beat as one this evening, because you and I have one common Saviour, and we meet in him.

The more I live in this world today, the more conscious I become of the smallness of the world. The nations of the world are no longer divided by unbridgeable gaps. Our lives become complex and we rub shoulders with each other all the time. We can no longer ask the question, "Am I my brother's keeper?" Yet, because of the proximity of nations living near each other, there are also frictions all the time. This nearness of each other can become an asset if it can produce brotherhood. But if it produces only racial antipathies and animosities, it is only a liability. The race problem of the world has only one solution, and that is the Christian solution. Christ died for all men. I thank God that Christ is a marvelously inexhaustible personality, that every nation on earth can come unto him and find its best ideal realized in him. If we love him, our common Saviour, then we will love our neighbor for whom also Christ died. I do not think that the world ever had a greater malady than the present epidemic of superiority complex of one race against another. The cure for this illness is the realization of the Christian truth that we are children of one Father, made in his image and of one blood. Let us realize this truth more and more in our lives and live up to it. Instead of talking of our national pride and our rights and imperial destinies, let us talk in terms of service. Then we will pour contempt on our pride and count our gain but loss, and lose ourselves in the service of his children.

I remember the days when I was taught to believe that we, Hindus of India, were the best and greatest people on earth, that we were the cream of the world's population. Looking at myself I could not believe it! And I always used to tell myself that if we Hindus of India were really the cream of the world's population, the good Lord have mercy on the skimmed milk!

I am glad God created us all differently, in our talents and capacities and even physically different. If I woke up tomorrow and looked down the street through my window and saw every man who passed by the street look exactly like me, what a poor world this world would be. No, my dear friends—our differences need not kill our brotherhood. Our variety is a rich asset. How rich his Kingdom will be when the various nations of the world bring unto his footstool their rich contributions and crown him Lord of all. The test of Christianity of the future days depends on how truly we live up to this Christian truth. In Christ Jesus, there is neither Jew nor Greek. This is the dynamic of missions today. Yes, it is the message that we as Christians have got to preach to the world. All nations can be-

come members of the Kingdom of God, which Jesus of Nazareth came to establish.

That is the common task of the East and the West, one supplementing the other, the best in one supplementing the best in the other. We of the East look at you of the West. We see your life is busy and energetic. May we of the East join hands with you in making that life not merely one hustle, but a little bit aesthetic, a little bit mystical and romantic. You of the West mark the hours of progress in a clock of time and, as we look at it, we note what progress has been made. May we of the East join hands with you in supplying to you the chimes that will ring in those hours of progress. Such an East and a West, joined in one common cause of ushering in His Kingdom, is the East and the West, that we shall work for in his holy Name!

The uniqueness of this Christian message as compared to those of non-Christian faiths can be best described by the man who has come to be born again in God. It must be told in the form of an allegory as expressed by a convert, who said: "I was like a man who had fallen into a deep pit. I struggled hard to find a way out. I cried to Rama, Krishna, and the great leaders of Hinduism. It seemed to me that they stood beside the pit and said unto me, 'My son, why have you fallen into the pit? If you had practised Yoga and carried out all the Dharma, you would have never fallen in. Now that you are in the pit, you have to endure it. As a man sows, so he reaps. Karma is merciless.' I turned my eyes to the founder of another great religion, Buddhism. Buddha seemed to stand beside the pit and to say unto me: 'My son, if you had practised Nirvana, you would have never fallen in. Now you are there, help thyself as best as you can.' I turned my eyes to Mohammed, as I did to other founders of non-Christian faiths. They one and all seemed to tell me the same thing. Finally I turned to this Jesus of Nazareth, and with the agony of my heart cried to him. He said not a word of rebuke; there was no ridicule in his face. He stooped down and lifted me out of the pit, and as I came out I saw in his hands the nail prints and on his side the spear marks. I recognized him to be the loving Son of God, the Saviour of the nations of the world."

That is why you and I are Christians today. Christianity does not preach us mere ideals and fine ethical maxims, but supplies us the dynamic to convert these ideals into realities. That is where it is unique in the world. A man born again, filled with the Holy Spirit, is a new creature, a child of God, a disciple of Christ. This experience is not a coveted possession of any one group of people but can be shared in by all the nations of the world, Greek and Jew, bond and free, male and female.

Jesus is the hope of the world, the only hope of the world. Without

making bare a sword, he has established a universal empire. Without founding a school, he has illuminated the intellect of the races of the world. Without instituting a reform, he is compelling the transformation of human character. Subtract Jesus from history and the remainder will be a zero. Cancel Christ and this planet will be a good place to emigrate from. The name which soothes to rest the sin-stained conscience and girds the soul for victory in its daily struggle with temptation; the name that heals the ache of the breaking heart and shines like a star through the shadow of death and the deep mystery of life, is the name that long ago was written in Latin and Greek and Hebrew and placed over the Cross upon which the Saviour of men died for the sin of the world. To exalt that name with our lips, and to magnify it with our lives is your privilege and mine.

In Christ, there is no East nor West,
In him, no South nor North,
But one great fellowship of love
Throughout the whole wide earth.

Join hands then, brothers of the faith,
Whatever your race may be.
Who serves my Father as a Son
Is surely kin to me.

What's the final ending?
The issue can we know?
Will Christ outlive Mohammed?
Will Kali's altar go?
This is our faith tremendous,
Our wild hope, who shall scorn
That in the name of Jesus
The world shall be reborn.

A SPIRITUAL LEAGUE OF NATIONS FOR THE CHILDREN OF THE WORLD

By Dr. W. C. Pearce
Los Angeles, California

During the past century the world has become a neighborhood. Neither the Atlantic nor the Pacific ocean is as wide today as the English Channel was one hundred years ago. The nations are fairly crowding each other on the highway of civilization, contending for place, power, position, and possessions. Because of this fact, the world has again and again been bathed in blood. Unless the world becomes a brotherhood, it will remain a battlefield. Brotherhood is a relationship experienced only by birth. We are Japanese, Mexicans, English, Norwegians, Hungarians, or of some other race because of where we

were born. The sight of our own flag thrills us. The sound of our own language charms us. Patriotism is a product of our national birthright. With materialistic motives and carnal minds we have been led to contend and struggle until we sometimes wonder if the end is the black abyss of civilization's suicide. Various remedies have been sought to heal the ills of civilization: Treaties of Peace, Leagues of Nations, Peace Conferences, International Court of Justice. These have been tried and still strife continues. We seem to forget that all contracts to get on peacefully together depend wholly upon the character of those who make the contract. Adjustments made by materialistic minds will break on the rocks of misunderstandings and greed. A Spiritual League of Nations is the only solution. It can be formed only by those who are spiritually minded. This is why Jesus said, "Ye must be born again."

A Spiritual League of Nations can only be realized when the citizens of the nations are born of the Spirit and educated in Jesus' program of life. They must be evangelized, but they must also be religiously educated. The levels of living can be lifted or lowered only by the process of education.

The foundations for American prohibition were laid when the sainted and saintly white-ribbon army knelt in the streets of an Ohio village and began a crusade of education. Under their leadership scientific temperance teaching became a part of the public school curriculum and Scriptural temperance teaching became a part of the church school curriculum. In less than forty years the nation as a whole began the experiment of prohibition. Surely this is why the Master of men said, "Go, teach."

Today we find the world has become a democracy and has accepted the principle of religious liberty. Majorities govern in all matters except religion. Therefore, we find it impossible adequately to teach Christian truth in tax-supported, state-supervised schools. To banish intellectual illiteracy the universal educational idea was introduced by the state, with its slogan, "Reading, 'Riting, and 'Rithmetic," and left the church to write into education the fourth R—Righteousness. We have poured out our money and given our best sons and daughters to erect great public school systems of education, until we are becoming very clever. And yet in the midst of the world's greatest intellectual era a world war breaks upon us bloodier than any in all history. An automobile race takes in as gate receipts for one day $1,600,000, and no one complains, while the Mission Boards have difficulty in raising their funds. The cost of crime steadily increases until the tax burden is hard to bear—all because we have had and still have an unbalanced ration in education. We are accumulating knowledge and amassing great wealth without sufficient spiritual training to properly motivate it.

A fourteen-year-old boy propounded to us the conundrum, What part of an automobile causes the most accidents? The answer he gave was the nut that sits at the steering wheel. The task of the followers of Christ is to put the spiritual values in education and rightly balance our educational program. Reading—Writing—Arithmetic—and Righteousness—are the four Rs of education.

To accomplish this result we must set our hand to the task with unwavering faith and untiring devotion. The task includes: the securing of more time for religious education. The vacation period is now being utilized. In Southern California alone there are now in operation 200 Vacation Church Schools enrolling about 30,000 pupils. More week day work must be done on released time, because training in righteousness must be adequately done.

Again, public opinion must be awakened to the menace of spiritual illiteracy. An intellectual thief is more dangerous than an ignorant thief. The ignorant thief steals a ride on the train, while the intelligent thief steals the railroad. The ignorant thief breaks the law, while the intelligent thief obviates the law. If a man must be unregenerate and untrained in righteousness, it would be better for society to have him remain ignorant. Twenty-six million of America's youth outside of any church school instruction is more dangerous to our fair land than farm depression, boll weevil, and flood disaster combined.

Again the work of religious education demands a leadership of the finest evangelistic passion and the highest technical training. Leadership training must be developed. The messenger must know how to "rightly divide the Word of Truth" in his daily life.

We have been here on the mountain top of inspiration. Soon we depart for our respective nations to continue the development of a Spiritual League of Nations. We have formed new friendships and received new and clearer visions that will help us. As we go forward, may we suggest a few guiding principles for prayerful consideration as we go to the valley of service.

1. The development of indigenous national movements is vital. Unity of spirit must not be broken on the rock of uniformity of method. The method of procedure should be determined by national needs and levels of living. This is the only way to prepare for a world federation made up of national units.

2. Our program should include the reaching of every nation in the world. We should face the needs of the whole world whether we can meet them or not. It is a long way from Darius Green's flying machine to Colonel Lindbergh's transatlantic achievement. Without the former, maybe not the latter.

3. When the weaker nations need help from a stronger brother, said help should be given in the spirit of coöperation rather than control, support rather than supervision. The grant of money should never

carry with it the right to direct. Trust will beget mutual confidence and good will. When brotherly love comes in through the front door, fear will depart from the back door.

4. The parity of national units must always be safeguarded. The voice of the weaker brother must always be heard, his counsel sought and his judgment heeded. It is the only way to banish all fear of world unity and secure the best of each for the good of all.

5. The integrity, autonomy, and life of the World Sunday School Council of Religious Education must be preserved. Any needed modification of procedure must be made to preserve this result. If the League of Nations at Geneva is handicapped by human fears and misunderstandings, let the Spiritual League of Nations now assembled in Los Angeles be set free to go forth on wings of brotherly love. Our task is full of Divine challenge. The hope of civilization depends upon teaching the Gospel of Jesus to the Childhood and Youth of the world.

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SUMMARY OF WORLD'S SUNDAY SCHOOL STATISTICS

FOR THE

TENTH CONVENTION OF THE WORLD'S SUNDAY SCHOOL ASSOCIATION

Grand Divisions	No. of S. S.	No. Officers & Teachers	No. Pupils	Total Enrollment
North America*	195,313	2,459,799	17,510,830	19,970,629
Central America	381	1,832	19,098	20,930
South America	2,976	11,695	159,160	170,855
West Indies	1,930	17,364	171,330	188,694
Europe	90,621	854,905	8,462,845	9,317,750
Asia	37,427	96,564	1,470,818	1,567,382
Africa	13,148	63,477	726,181	789,658
Malaysia	1,422	8,161	100,463	108,624
Australasia and Oceania	12,898	89,720	790,710	880,430
1928 Grand Totals	356,146	3,603,517	29,411,435	33,014,952
1924 Glasgow Convention Totals	347,001	3,520,192	29,157,419	32,677,611
1924-1928 Increase	9,145	83,325	254,016	337,341

*Estimate: Since the U. S. Census data is not complete figures are the same as reported to the Ninth Convention, Glasgow, 1924. From definite reports received there is evidence of an increase rather than any decrease in the U. S. A.

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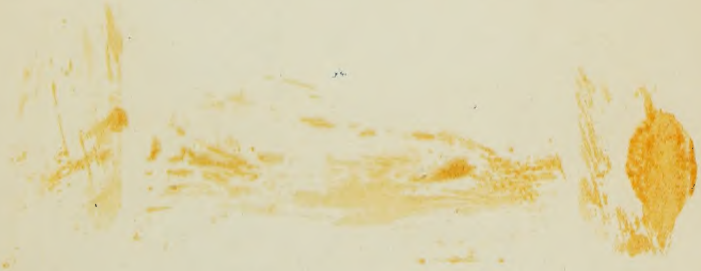

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